



HISTORY

OF THE

FIRST BAPTIST CHURCH


1926

KINGS MOUNTAIN, N.C.

White Plains - Bethlehem
Community. P. 349
Dr. Thomas Williams, P. 352
Headquarters Tavern, 10th House

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House newspapers, P. 23
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Schools - Capt. Bell P. 25
More Churches than other towns P. 25

Presented by Rev. C. J. Black

June 5th 1929.

A. S. Melton
To.

W. Paulam Hanson,

Nov. 1938

many Tories here — P. 46
Old Sheldon + Pisgah pres. ch. P. 48
Lt. Col. Frederick Humberlet. P. 60
Capt. John Humberlet, — P. 60
(Widow Taven P. 61)

Susan Dixon P. 62

Oates, Esq. Blackwoods,
Whites + Patterson, Rev. Saltun,
Buried at Long creek P. 62

Wife of Col. Humberlet Humberlet
buried at his side P. 63

Arthur Patterson, Sr P. 65

Arthur Patterson, Jr, P. 65 + 66

Thomas Patterson P. 66

James Lindsay P. 67

Wm Patterson P. 68

Wm Logan P. 69

Bapt. pr. Joseph Logan P. 69

Rev Wm
Dudman

Thomas Logan }
John Logan } Tins P. 70

Jacob Hendon, p. 71

May, Joseph Hendon, p. 71

Col. Edward Bird, p. 72

Capt. John Weer, p. 73 Ringoh Vermont ^{p. 74}

Francis Beally, p. 75

James B. Hutton, p. 76 + 77

Preston Goforth, p. 79

Capt. Joseph Hughes, p. 79 + 80

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1926

C. J. BLACK

Kings Mountain, N. C.

HISTORY OF THE FIRST BAPTIST
CHURCH OF KINGS MOUNTAIN, N. C.

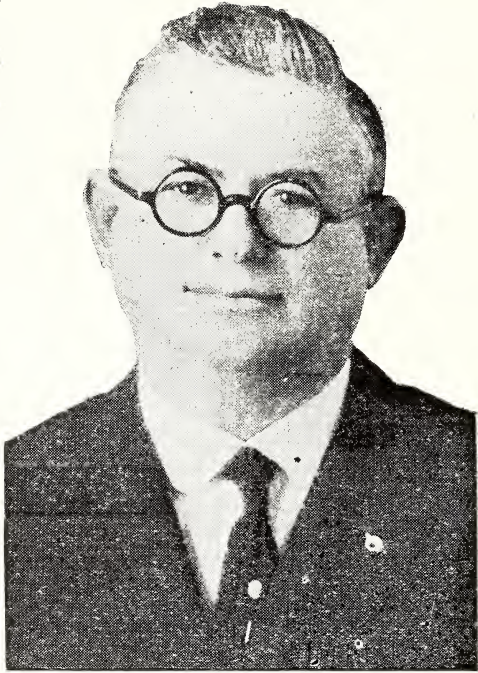
By

C. J. BLACK

Author of History of Brown Creek-Union Baptist Association, History of Loray Baptist Church, History of Sandy Plains Baptist Church, and The Origin of the Baptists.

“Upon this Rock I will build my Church and the gates of hell shall not prevail against it.” Christ.

THE HERALD PUBLISHING HOUSE
Kings Mountain, N. C.

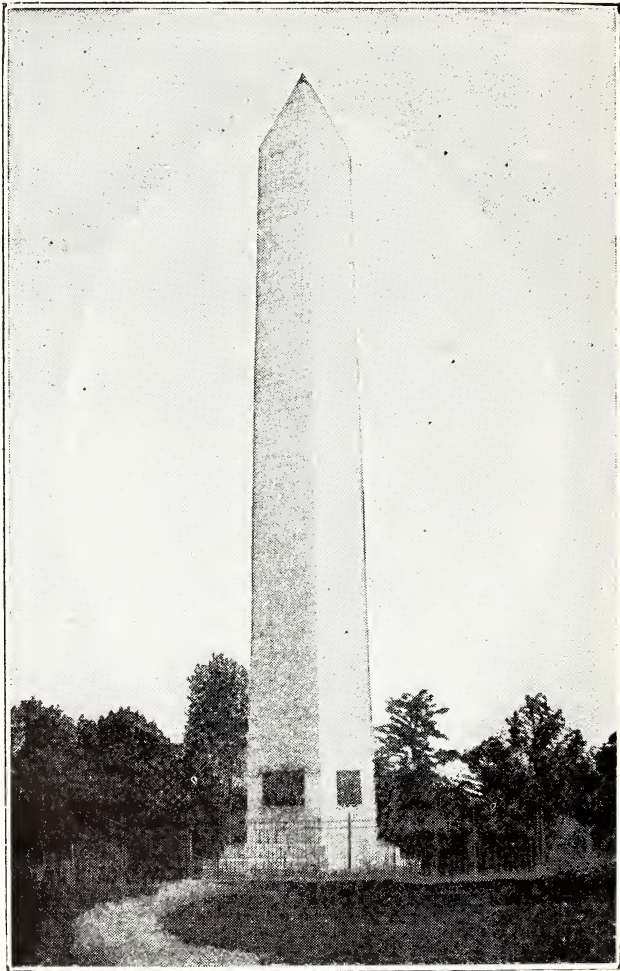


REV. C. J. BLACK

Div. Sch.
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1926

DEDICATION

To Mrs. Lucinda Cornwell, Mrs. J. T. Kendrick, Mrs. Callie Carpenter, who came here and labored and prayed until a Baptist church was organized, and to that noble band of faithful Baptists who loved their Savior enough to launch a Baptist program in Kings Mountain, this little volume is cheerfully dedicated.



**THE BIG MONUMENT ON THE KINGS MOUNTAIN
BATTLEFIELD**

(Opposite page)

Beneath thy grandeur once was wrought,

The peace that our forefathers sought,

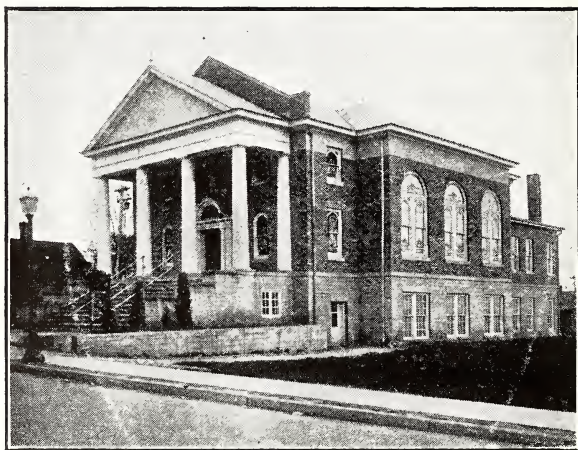
To free us from a tyrant's hand.

So now we fight for Him who gave

His life to overcome the grave,

That He might reign throughout the land.

—John H. Floyd.



FIRST BAPTIST CHURCH.

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INTRODUCTION.

Many things have been written concerning Kings Mountain and its famous battle which turned the tide of British oppression in our country and stopped the cruelties of the desperate Tories for all ages to come, but no one has ever undertaken to write a history of a church, or any history from a religious standpoint before.

The author of this little book undertook this because he felt if he did not, things of much interest would be lost. Much of this story is not on record, and has to be gotten from old people who have been here all of these years and have seen the town and the churches from their beginning. Many of those who knew much about the early history of our church have long since passed over, but several have been left to tell the story as best they could. The writer regrets very much that he did not decide to write this little history before Mrs. J. T. Kendrick died April 1st., 1925. She knew as much about the work as any one in this section, but we waited too late to get the information she had cherished in her heart for many years. But we have put our heads together and have gotten many things of interest to future generations, if this little volume is preserved. Brother J. C. Baumgardner, Brother J. R. Reynolds, Rev. Ben Hoke, and the living

pastors of the church together with Sisters Callie Carpenter, Mrs. R. A. Scott, Mrs. J. R. Reynolds, Mrs. Elizabeth Dye, and several others have been great helpers in this task.

It is the desire of the author that those who read may not look for a history of the battle in this little volume, but that they may realize that this is a history of the First Baptist Church in Kings Mountain, and that it does not touch the battle only as it is related to this church.

Of course many things pertaining to the battle have been recorded in this book, but nothing has been recorded that was not necessary for the making of this little story in this book. The battle is so fixed in this community that it is impossible to write anything worth while about anything without mentioning it. Nearly every family in this section that has been here for any time, is related in some way to the heroes of the battle. The truth of it is, nearly all of Cleveland county is related in some way to those who fought in that bloody battle, and because of this, the history of Cleveland county cannot be written without writing a history of that battle. Almost every original family in this county is related either directly, or indirectly to those who fought there. We might say, Kings Mountain was the beginning of

the civilization of this section of the United States.

The readers will notice that many of the things recorded as having taken place during the first ten years of the history of the First Baptist Church are very indefinite. This is because the records for the first ten years have been lost, and all the writer had to get his information from was those who lived here and belonged to the church from its beginning. As you know, this is a very poor way to record facts. Some times traditions are correct, then again, they are far from it. It is so easy to get things tangled, and in the tangle, to get them altogether wrong; but however the case may be, the writer has done his best to get at the facts in this case, and what he records as fact, he has found sufficient proof to convince him that they are facts, and nothing else. But would it not have been so much better for all of us if we could have had the old records so that we could have placed a full account of the organization in this little book? How very important it is that we keep our records, and yet how careless we have been with them.

Many of our churches twice as old as this one have their records complete. Take Bethlehem as an example. They have all of their records, and they are in good shape.

Beth

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Beth

Why cannot all of our folks realize how important such things are? The story of the beginning of Baptist work in this town would have been worth while to all of the community if it could have been preserved as it took place. But there is no use in grieving over spilt milk. It is too late now. The writer has done the best he could with what he had to get his information from. Let us hope that it will do much good in the years to come, and that as our children shall read these pages and see how hard it was for the baptist work to get a foot hold in this town, undertake bigger and better things for our Master. If they do, these efforts will be more than rewarded and the writer will be more than gratified. The task is not for personal glory, but to honor the indefatigable labors of those who prayed, worked, and fainted not until the church became stabilized. May their labors result in more than they ever dreamed of, may their memories be pleasant among those who come to worship here for all the ages to come until the Master shall gather all of his sheep into his fold.

Sincerely,

C. J. BLACK.

Kings Mountain, N. C. 1926.

CHAPTER I.

THE TOWN OF KINGS MOUNTAIN

Its Location, Early Settlers, Chief Characteristics, Leading Industries, and Its Religious Life.

The location of a town has much to do with it in many ways, and Kings Mountain is not out of keeping with the general rule. Its location has had a great deal to do with its developments along many lines, and especially along religious lines.

It is located on the main line of the Southern railroad between Charlotte and Atlanta. It is thirty six miles from Charlotte and two hundred and fifty one from Atlanta. It is also on the national highway leading from Charlotte to Asheville being eighty seven miles from that city. It is near several other important cities, and is not very far from the Blue Ridge mountains. It is just nine miles from the famous battle ground from which it got its name, and is only a few miles north of the range of mountains known as Kings Mountain. They lie to the southeast and south of the town. The pinnacle is about three miles south east of the town, but the battle was not fought on this knob as many think. It

was fought on the tenth peak below the pinnacle, and across the line on the South Carolina side. It now has a population of about six thousand taking in the mill villages in the vicinity of the town. It is not growing very fast, but has added several inhabitants since the last census was taken, so it may have a little more than six thousand at this time, but it does not have many more than this number.

Kings Mountain has the finest water in the state. and its climate is unexcelled. While we have some cold weather here, yet we do not suffer from the extreme cold of the regions higher up toward the Blue Ridge Mountains. The town is just near enough to the Blue Ridge to make the horizon beautiful in spring and autumn.

The town is located on a fine elevation which makes our drainage very fine. Our town officers do not have any trouble to get fall for their sewer lines. It slopes every way, and there can be no fears as to the growth of the town. Drainage can always be secured for any section of it. Being located on the highway leading from the north through Charlotte, to all points south and west makes our town have a large number of tourists to visit us during the autumn and spring months. Many of them stop over night with us, and often

they take time to go out to visit the old battle ground. Many of them have much curiosity to know the real story of this section of our country. Only this year, we had a gentleman from Hollidaysburg, Pennsylvania to visit us. He was a great grand son of Col. Isaac Shelby who fought so bravely in the Battle of Kings Mountain. We often have men of note like the one mentioned above to visit us because of our location on these important highways.

Our town is surrounded by a very good farming section, and our farmers raise much produce for our local and other nearby markets. They usually find ready sale for all of their produce. If they cannot market it here, it is easy to carry it to oth-



The Old Briggs Tavern, the first house built in Kings Mountain.

er towns like Gastonia and Charlotte where they can sell anything they have.

The first house to be built here was the Briggs Store house, which is still standing, but is out of use. The accompanying cut shows what it is. This old house was used as a store, tavern, grog shop, and anything they needed it for in its day. It seems to have been kind of a commissary for the old iron works that was once near here. It was here before the railroad was built.

Mr. Robert Falls owned the land where the principal part of the town now stands. He sold the first two lots for the beginning of the town. These were bought by Mr. W. A. Mauney and Mr. A. V. Falls. They each bought two acres. Dr. J. G. Hord's handsome new residence and the A. R. P. church now stand on the lot bought by Mr. A. V. Falls, and Mr. W. A. Mauney still owns his and is living on it.

Easter Monday, 1872, Mr. W. A. Mauney and his brother, J. S. Mauney, moved to Kings Mountain to go into business. At this time Crow and Beam had a grog shop where The Kings Mountain Motor Company is located, and they were getting ready to build a new store room. The Mauneys built a store on the lot next to Mr. W. A. Mauney and had goods in it by May of that year. They ran their store

there until 1874; then they built a new store where the City Hall is now located. The same year Carpenter and Bros. built a small store where their store is now located. Then another store was built on the corner of the lot next to Luther Harmon's residence. This was built by Baker McGinnis. Then other stores began to come in. Garrett Bros. and R. S. Sugg came here from Edgecomb county, N. C., and built two store buildings where Mountain View Hotel now stands. A drug store was run in one of these buildings, and a general merchandise in the other. Afterwards both were converted into a hotel.

Very soon after the town started, Mauney Bros. built a cheap hotel where W. M. Hord grocery store is now located. It was rolled back on Cherokee Avenue and converted into a dwelling and is occupied by Mr. Charlie Ramsey who has been living in it for quite a number of years.

The first real enterprise to be started here was a saw mill. This was owned and operated by Captain Freno Dilling who came here early in the year of 1872. This enterprise made the other enterprises which came here later in that year possible. This saw mill was located where The Kings Mountain Manufacturing Company

is now located. The first trains got their water from Captain Dilling's well. Captain Dilling lived at Cherryville when he began his saw mill here, but he later moved to this place and remained here until his death a few years since. He was one of our most honorable and useful men, and his death was quite a calamity to this town. He it was who launched many of the most useful and lucrative enterprises in our town.

After the above mentioned citizens blazed the way and made it possible for others to move here, it was not long until many began to think about coming here to live. Within a few years, a nice little town had sprung up, and all of the real characteristics of a town were soon attained. Those who came were largely from the surrounding country, making the citizenship the best the earth affords. Being near the South Carolina line several from that state came over to live with us, but the most of the first settlers came either from Gaston county, or Cleveland. This one fact has had much to do with the growth of this town, and it has had more to do with the character of its citizenship. Nearly all of the older people here were reared on farms, and as you know, the men and women who were taught to work on farms in early childhood always make our very best citi-

zens. No greater misfortune can befall a child than to be left untrained. Our towns are full of professional loafers now because they were not taught to work in childhood. Those who are raised on farms may not know as much about society as those raised in New York, Philadelphia, Baltimore, and Washington, but they know what honesty and old time straightforwardness means. We have as sturdy a citizenship here as you can find in any town of like size.

Nearly all of the inhabitants here are the offsprings of those who fought in the battle of Kings Mountain, and they were the stuff out of which a government, the finest the world has ever seen, was built.

Our people are very quite and unassuming, but they are reliable. They believe in old fashioned things, and especially is this true in religion. They believe in the old time faith of their fathers, and they show that they do by the way they attend church and worship when they attend.

This town has some very noticeable characteristics. One of these is the number of people we have who are related. The majority of the folks here are related by blood in some way. I do not know of but one other town in North Carolina with such an extensive relationship, and that is Win-

gate. There is a vein of relationship running through the whole town. You cannot talk about anybody here without talking about somebody's folks. This characteristic is good in some respects, and in some it is not. I believe that all will agree with me on this line.

The second characteristic I wish to mention is the number of married people we have here with the husband in one church and the wife in another. It is so easy here to find families divided on denominational lines. There does not seem to be very much friction in the homes where such exists, but it brings about a very peculiar condition, and one that does not usually result in much good. But there is no reason why husband and wife can not agree even if they belong to different denominations. I do not believe that a husband, or a wife ought to give up his or her church just to be together. If they cannot go together from honest conviction, then let them stay apart. Let them interpret the Bible for themselves, and then, let them act accordingly. If this course is followed, we will never have any family quarrels over religious matters. Let every one read John 7:17, and on their knees settle the church question, and it is settled. Let raising stand aside, let personal preferences stand aside

do nothing that the Old Book does not justify, and then the matter is settled forever. This matter of proselyting is one of the worst sins the earth affords, and yet many of our folks in this country are guilty and do not think that they have committed any crime. It is so dangerous to tamper with any one's faith. I am not going to do it., but if any one wants to know what I believe, I am always ready to tell them in a Christ-like way.

Another peculiar characteristic of our town is the location of our churches. I am sure that you have noticed how peculiarly they are located. Before I moved here and became pastor of one of these churches, I thought that I had never seen anything so funny, but now I have become accustomed to their arrangement and do not notice it so much. This characteristic is very inconvenient in many ways. The churches are so close together that you can hear all of the pastors preaching at the same time, and the story that the Baptist were singing, "Will there be any stars in your crown?" on their corner and the Methodist on the other corner were singing, "No not one, No not one," can be true and it may have been true, for they are close enough to be heard. But the greatest objection I have to this arrangement of our churches

is that it is very much in the way of the parking of our cars when we use them to carry our folks to church. But it is too late to remedy this mistake. The deeds have been made, and none of our churches want to move to other quarters, though it would be a blessing for them to get farther apart.

Another very noticeable characteristic of our town is the number of fine young people we have. What a wonderful opportunity we have! Our streets are full of them every day. I do not know just how many we have between twelve and twenty, but we have more of them than I have ever seen in any other town of like size. They are all hearty and fine looking, and they are intelligent. The most of them are in school, but occasionally you will find one without ambition, or rather, parents without ambition enough to send them to school but we do not have very many of this kind, I am glad to say. If we will train them as they should be, we can move the world with them. God has placed them here for us to show what we are, and what we do with them will tell in the future what our real aim in life has been. They are the future town and church.

One of the greatest characteristics of our town is the fine fabrics it manufactures. This is such an outstanding charac-

teristic I cannot hesitate mentioning it at this point. We manufacture some of the finest draperies to be found in the whole south. Our draperies, bed spreads, table napkins, upholsterings, and fine dress goods are shipped to nearly all the countries in the world. Our bed spreads are sold in Turkey, India, and other Asiatic countries, while the other goods we manufacture are sold in all parts of the United States. Our window shades and curtains are hanging in the leading homes of our land, and our fine upholstery is to be found in the most up-to-date parlors of our cities. These things have made Kings Mountain famous in the business and social world. We are proud of our silks and linen goods. ✓

We have as fine a town as can be found, its citizens are the very best, its climate is unexcelled, the sturdy thrift and real industry of our folks is very noticeable, and their love for God is supreme.

The next important thing we wish to consider concerning our town is its leading industries. No town of like proportions can boast of more real up to date industrial enterprises than Kings Mountain, but we do not have variety enough to give employment to all of our people. Many of them have to go to other towns to get

work. Many of our young people who attend schools, and even those who attend our high school here, cannot get work here during the summer months, or during vacation time. The principal industry here, as it is with nearly all of the towns in Cleveland and Gaston counties, is the cotton mill business. The cotton mill business furnishes work for a great many people, but we have so many folks who cannot work in mills, and who do not know enough about the mill business to make a living, that, to have just one leading industry works a hardship on them, and then too, it is against a town to be lop sided like this.

We have eleven cotton mills in Kings Mountain. They are not very large but they turn out some very fine work. These mills are largely owned and controlled by the citizens of our town, and because of this their help is stabilized. This adds so much to church work. You do not have the transient help to contend with here that you have in so many of our mill towns. That migratory element we have in North Carolina makes it very difficult to do anything with them along religious lines, and many of those who move every few weeks are very dishonest. Kings Mountain mills have people working in them who have been in them since their beginning.

Our eleven mills have an aggregate of 79,044 spindles, 1,072 looms, and 422 houses in their villages.

The first mill to be organized and built here was the Kings Mountain Manufacturing Company, known as the Old Mill. It was projected in 1888 by Captain Freno Dilling and Mauney Bros. (Andrew Mauney and his brother, Mr. Jacob Mauney). It was built on the spot where Captain Dilling had been running a saw mill, the first real business enterprise the town ever had. The mill is just a little way from the Southern depot. It has a nice village of thirty five houses with as fine set of help as can be found in our country. Many of them are among the best church workers we have in our churches. Their superintendent, Mr. J. P. Long, has been with them for years. He has been living here for more than thirty years.

This mill has six thousand five hundred spindles, and manufactures fine yarn only. It is a fine mill, and seems to be in a thriving condition.

The second mill to be built in Kings Mountain was The Enterprise, now called The Mason. This mill is located just south of the main section of town. Its village is on the west side of the Southern railway track. It was built by Messrs Erskine Falls,

W. O. Ware, and a few more men. This is a very fine mill with ten thousand and eighty spindles. It manufactures a very fine grade of combed yarn, which seems to always have a ready market. The village of this mill has thirty eight houses. It is controlled by Messrs O. B. Carpenter and J. C. Mason. This mill was built in 1892.

The third mill to be built in Kings Mountain was the Dilling. It was built in 1893 and 1894. The prime mover of this enterprise was Captain Freno Dilling. His son, Walter Dilling, is still one of the leading officials of this mill. Mr. A. G. Myers is the president of it.

This mill is located in the northern part of the town. It is one of the very best mills we have. It has twenty-one thousand one hundred and sixty four spindles and one hundred and fifty looms. They weave some very fine cloth, such as broad cloth, fine silk dress goods, and brazier cloth. They have the Darby loom which requires much skill to operate it.

This mill has a large village with ninety five houses in it, and many of those who work in this mill own their own homes. They also have a very fine set of help, the most of which attends some one of our churches. The weaving department of this mill was built in 1925. Other additions had

been made to the spinning department prior to this time.

The next mill building fever broke out here in 1900. Two large mills were built this year. These were 'The Cora and The Lula, now known as The Phoenix. The Cora mill was projected by Dr. O. G. Falls, who still has control of it. He is a very active man who has much interest in his help and his community. He is one of the most congenial men in our section. He tries to be a friend to every one. This mill, as many of the others, has some very fine help. The treasurer of our church, J. R. Roberts, is superintendent of this mill, and is one of our most faithful members. A. C. Penland, another faithful member of our church, is an overseer in it. The store and office have some very fine men in them. The store is in the hands of Robert Chaney and Hugh Williams, two of the leading members of Second Baptist church. Mr. Chas. F. Stowe and Fuller McGill are the book keepers. They are not Baptists, but they are friends of mine, and Mr. Stowe's family is Baptist.

This mill has twenty thousand eight hundred spindles and ninety two houses in its village. This village was in a separate incorporation until a few years since. The town had an election and voted to go into

the old incorporation of Kings Mountain, and so the town of East Kings Mountain passed out except the school. It is still independent of the town school. This may be best, or it may not be. I am not able to say about this.

The next mill to be built in 1900 was The Lula, now The Phoenix. The name changed with the change in ownership. All mills seem to follow this rule. This mill is located on the main line of the Southern railroad about one mile east of the main part of town. This mill has a very fine village with seventy five houses.

This mill was projected by Mr. P. S. Baker, but is now owned by out of town capital. The leading stockholders are in Charlotte.

This is a very good mill with sixteen hundred spindles and four hundred looms. This equipment enables them to give employment to a great number of hands. It manufactures fine yarns and white goods.

The Bonnie was the next mill to be built in our town. It was projected by Dr. Hord and Mauney Bros. It too, was built in 1900. This was the greatest business year along industrial lines our town has ever seen. This mill with The Lula and The Cora all being built in one year gave the town a great boost. This mill runs with indepen-

dent power, thus it is enabled to furnish employment for its help much better than the other mills we have here. Last summer, when all of the other mills were curtailing so much The Bonnie was running full time.

This mill is located on Gold Street near the center of the town. It is just a short distance to the left of the road as you go toward Grover. It is just one block behind the First Baptist Church, making it very easy for the help to go to church if they prefer to go to the Baptist church. This mill has eight thousand three hundred and twenty spindles, and a village of forty two houses. One of the treasurers of our church W. T. Parker, is the book keeper for this mill. This mill does not manufacture anything but yarn.

The Pauline mill was built in 1910. It was first a weave mill, but later Mr. C. E. Neisler who began the enterprise enlarged the plant, putting in more looms and spinning, until today, it has five thousand spindles and one hundred and fifty six looms. It turns out some of the finest bedspreads, table napkins, table cloths, upholstery, and draperies to be found in the south. They manufacture fine cotton goods but make a specialty of silk goods. They have a very fine set of help, many of them being leading church workers in different

churches. Their superintendent, W. K. White is one of the deacons of The First Baptist church, and their machinist, W. F. Styers, is one of the most enthusiastic Sunday School workers we have. Many more might be mentioned, but I cannot mention everything or everybody who holds an important position in our industrial enterprises.

This mill does not have but twenty two houses, but many of the hands own their own homes, which makes the number of hands greater than you would suppose.

The Margrace and the Patricia are also owned and controlled by Mr. C. E. Neisler. These mills are located just south of town. The two village are so close together that they are usually called The Margrace, but they are entirely separate when it comes to the work of the two. The Margrace weaves and spins, while The Patricia weaves only. They manufacture goods similar to that of the Pauline. There is not much difference in the out put of the two mills.

The Margrace has five thousand spindles and ninety six looms with twenty two houses in its village. The Patricia has two hundred and seventy looms and a fine village around it. These two mills have some of the best people in our town working in them. Many of them are faithful

church folks.

The Park Yarn mill was built some where in the nineties. It was projected by Junius Rhodes. This village is known as Johnstown. This mill manufactures coarse yarns for carpets and other coarse fabrics. One of our most loyal members, J. C. Keller, is superintendent of this mill. It has a fine village with forty five houses in it and four thousand eight hundred and ninety six spindles. This mill was badly damaged by a storm during the summer of 1925, but it has been rebuilt and is now running full time. It has a fine set of help who are interested in church work. It is being talked that this mill is going to be enlarged considerably. If this be true, it will add much to that part of the town.

The last mill to be built in our town was The Sadie. It is located in the eastern part of the town in plain view of the Pinnacle. It was built by D. C. Mauney and Bros., and L. A. Kiser. This mill has fifty five hundred spindles and a village with twenty five houses in it. This mill does not manufacture anything but yarns.

All of these mills have stores, unless it is The Sadie. The most of them have real nice stores so that their help may be able to get supplies without the cash. These mills are not like most mills. They are more

like distinct communities within our town.

They all have their business methods, and they stick to them. They are all good to their help so far as I have been able to learn. They are far above the average mill towns, and have a much better citizenship than most mills have. We are proud of them. Without them our town would be dead. It has to depend on them for its life. This is why it becomes so lifeless when they are out of commission.

As church folks we are making one fatal mistake. We are not working these communities as they should be worked. We have hundreds of folks in them who never go to church, and who know nothing about our church work. This is a matter we must give our most careful consideration. If we do not, it is going to give us much trouble in the future. What is the use to preach missions in China and neglect the salvation of our own town people? We are not sincere if we do such a thing, and are we not doing just such a thing every day that the Lord gives us? Let us not neglect this any longer.

We must now pass from the cotton mill industry to the other industries of our town. We have several of them, and yet not half as many as we ought to have.

We have a good Cotton Seed Oil mill. It

was projected by Dr. Hord and Mauney Bros., possibly a few others. To this plant a nice ice plant has been added. A fine cotton gin has also been built in connection with the oil mill and the ice plant. All of these enterprises are controlled by Mr. G. D. Hambright. These establishments mean much for our town. They furnish work for several people, but they do more by bringing trade to our town. The country round about patronizes the oil mill and the cotton gin. The Victory Gin Company does a nice business, and sells coal as a side line.

We have a fine community potato house here which cares for several hundred bushels of sweet potatoes every winter.

In 1900 Charles Peterson and his son moved to Kings Mountain from Tirzah, S. C., and set up a wood working plant in the rear of the Old Herald office. They continued this until 1907, when they organized another company and built a larger plant which they ran for some time, but finally sold it, and it went out of business. Later Jonah Thomasson organized The Elmer Lumber Company which is still running and is doing the town a great deal of service as it manufactures all kinds of materials for building houses. It is one of the best assets we have.

James W. Cornwell and Sons had a bug-

gy factory here for some time, but it has long since been out of business. The automobile business has just about stopped the buggy business. The numerous garages we now have taken the place of the buggy factory.

Ben Huff and Mauney Bros. had a wagon factory here for awhile, but it too, like the buggy factory, soon passed over and is no more.

The Neislors and J. M. Rhea ran a shirt factory in the old opera house for some time, but they have gone into a much larger business now know as J. M. Rhea and Company, Jobbers. They are manufacturing window shades, window draperies, bedspreads, and upholsterings. They are turning out some of the best work to be found in the south. They work several hands in their plant on Railroad Avenue, but the majority of their force is on the road. They sell their goods by agents. They have salesmen in many states and are doing an extensive mail order business. If their business keeps growing for the next five years as it has for the past year, they will soon have to have many more helpers in their plant, and the post office will have to have several more assistants. This is strictly a first class company, and is quite an asset to our town. We are proud of this com-

pany.

We also have a good printing plant here which does much job work, besides running a weekly newspaper, The Kings Mountain Herald. This plant is owned and controlled by G. G. Page, who is the General Superintendent of our Sunday School. Recently he added a nice book store to his printing plant. This has added a great deal to our town. The book business has been steadily growing for the past year, and we predict that before two years more it is going to be many times larger than it is. The printing plant is also growing very fast. We hope to see this town become large enough to have a daily newspaper within ten years.

The newspaper business here was begun by Mr. W. A. Mauney who had it printed by the Union News Printing Co., in Charlotte, but later bought a press and had the type set here. His daughter, Miss Laura Mauney, who now is Mrs. W. A. Ridenhour, was the first person to set any type in this town. Mr. Mauney sold the paper to a Mr. Tipton, and since then it has changed hands until it has become the property of Mr. G. G. Page.

We have a radius rod shop here owned and controlled by Dr. Hord. I do not know how many they manufacture each day, but

it must be a considerable number. They weld them by electricity, and can make them very fast. They are shipped to all parts of our country. This plant gives employment to several.

We have a small laundry here which has not been doing finishing work until recently. The laundries at Shelby and Gastonia have been doing nearly all of our finished work until this year. We trust that our laundry may become large enough to take care of the work of the town so that out of town men will have to stay away. As long as so much of our money goes out of our town every week, we are not going to have the business life that we ought to have.

We have four very fine physicians. We are proud of them. I am not going to say which is the most popular, or which one is the best. They are all good and we are proud of them. Dr. J. G. Hord is the oldest of them, then comes Dr. J. E. Anthony and Dr. P. B. Stokes and Dr. S. A. Lowry.

We have two drug stores, the Griffin Drug Co., and the Finger's Drug Store, two hardware stores, many grocery stores, three millinery stores, three nice cafes in the center of the town, numerous filling stations, several good barber shops, two first class banks, a good furniture store,

two telegraph offices, one wholesale grocery store, one five and ten cent store, and numerous enterprises that our people are running to make a living.

We have a very fine roller mill operated by W. A. Ware. It makes a great many barrels of the very best high grade flour every day.

Our schools must not be forgotten in this write up of our town. The first one to be established here was begun soon after the town was started. It was run by Captain W. T. R. Bell. It was a military academy, and was a very good school. It was patronized by many people who lived in other states, and had quite a reputation, but Captain Bell's morals were seriously questioned and he had to move his school to Shelby where he run it for some time, but it finally went under.

Captain Bell's school building was where the new high school building stands, and we are proud to say that it is a standard high school. Prof. J. Y. Irvin is the principal. He has done a most excellent work here.

We have three graded schools besides the high school. We have the lower grades taught in the high school building for the convenience of the uptown folks.

We have more churches in our town than



The old School Building Capt. Bell taught in, and the one the most of the elder citizens of Kings Mountain went to school in.

any other town in the state the size of ours.

The first church to be organized here was the Lutheran. It celebrated its fiftieth anniversary last year (1925). It now has a membership of two hundred and thirty and four hundred and twenty seven enrolled in Sunday School. It has a good house of worship and a good manse. It is the only church in town that has a pipe organ. It was the first church here, and of course this gives it the advantage of the other churches, but all are growing very fast now. It is located on Piedmont Avenue.

The A. R. P. church is located just one block south of the Lutheran church. It has a membership of two hundred, and one hundred and fifty one enrolled in Sunday School. This church has recently built a nice Sunday School annex. They have a good house of worship and a very good parsonage. Their pastor, Dr. J. M. Garrison, has been here for a number of years. All love him and honor him.

The Presbyterian church is just one block further south than the A. R. P. church. They have the smallest house of worship of any of the up town churches but it is comfortable and very neat. They have two hundred members and a Sunday School

enrollment of two hundred and thirty six. Dr. I. S. McElroy is their pastor.

The M. E. South is located just opposite the Presbyterian church on Piedmont Avenue. They have a very good house and a most excellent parsonage. It was built last year, and adds so much to their plant. They have three hundred and fifty members and have an enrollment in Sunday School of three hundred and fifty one. Rev. O. P. Ader is their pastor.

Grace Methodist Episcopal church is located near the Phoenix mill. It has a membership of three hundred and eight with three hundred and sixty seven enrolled in Sunday School. They have a wooden house, but it is very neat and comfortable. They also have a good parsonage. Rev. W. H. Pless is their pastor.

The Wesleyan Methodist have a nice brick house near the Old Mill. They have fifty five members with one hundred and thirty two enrolled in Sunday School.

We have three Baptist churches here. The first church, the second, which is near the Cora Mill, and the third, or Macedonia.

We also have a little Hardshell Baptist church out in the Western section of our town, but it is very weak, and in fact the most of our folks do not know that we have such a thing in our town. It is nearly

dead, as the most of that persuasion are.

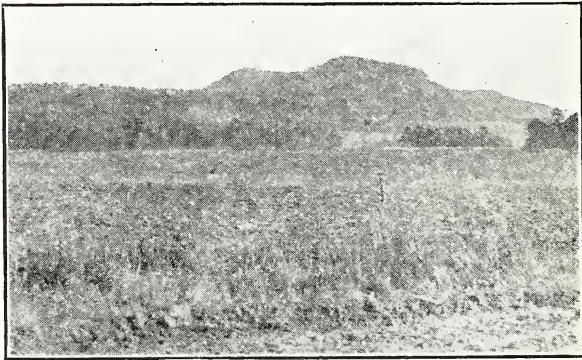
Now, if you will add up the membership of all of these churches I have mentioned, you will see that we have a total membership of two thousand and ninety with two thousand seven hundred and seventy three enrolled in Sunday School. We have about sixty five hundred people in our town. Please compare the church roll with our population and see where we stand. Is it not terrible to think that we are doing so little to evangelize our own people? Surely these figures I have taken from The Herald, February 18th, 1926 issue, will arouse our folks as they have never been aroused and put them to work in dead earnest one time. Just think of it, thirty three and one half per cent of our people on the Lord's side. Are we what we profess to be? Surely we are not. We have as intelligent people as you can find anywhere in this section, but from these figures it is very evident that we are not very religious. Do you think so?

Our town is wonderfully located, and enjoys many opportunities that other towns in this section of our state do not have.

We are surrounded by a fine farming section, and we have natural resources. We have mica, sulphur, lime, gold, tin and large deposits of lead. If all of these miner-

als were mined here, we could manufacture almost anything. I am sure that we have quite a bit of aluminum here as it is in almost all clay soil. It has not been mined here but I feel sure that it could be. We must wake up, or some of these days we are going to find ourselves left in the middle of the stream and others will have the spoils we are entitled to.

What we make out of Kings Mountain will be determined by what we do with our children.



KINGS MOUNTAIN PINNACLE

7 miles northeast of Battleground. 3 miles southeast of town of Kings Mountain. Highest point east of Blue Ridge.

CHAPTER II.

THE BATTLE THAT MADE THIS TOWN FAMOUS

When Fought—The Leading Officers on Both Sides—Relatives of The Heroes Who Are Members of our Church—The Relation of This Battle To American Civilization—This Battle A Challenge to Every Citizen In Our Town.

The battle of Kings Mountain was one of the greatest in all the history of the civilized world. It did not have so many men engaged in it, nor did it last as long as some of those fought prior to it, but the question over which they fought, the bravery with which they fought, and the victory they won was as great as any the world has ever known, and yet it is very strange indeed to see how carelessly all of our general historians have passed over this great event; some giving it a passing notice, and others not mentioning it at all. There may be reasons why this has been done, but to me, it seems unbelievable and unthinkable to the greatest degree. It is admitted by all who know anything about the Revolutionary war that this was the

hinging battle, then it was the decisive battle, and are not decisive battle those we ought to give most attention to? Those who fought so bravely in that battle without money and without price solely for their love of country deserve to be mentioned in a more important way than they have ever been in any of the general histories of our country, except Lyman C. Draper, who wrote a fine history of The Battle of Kings Mountain and Its Heroes in 1880. This book has long since gone out of print, but must have a reprint to be read by our young people, or many of those important events are going to be forgotten. Joseph Wheeler wrote a history of North Carolina many years ago in which he gives a fine account of the battle. This book has been republished and can be had without very much trouble. It ought to be read by every citizen of North Carolina. Majcr Foote wrote a history of North Carolina from the Presbyterian point of view. It has a great deal to say about this important battle, but it is not as good as the first two mentioned above.

It is not my purpose in this little book to give a detailed account of the battle and its heroes, but to give some facts relating to it, and to discuss it only as it is related to the religious life of this section of coun-

try. The religious life of this town, and we might say, this country, owes much to those who fought in that battle. I might write volumes on this important subject, and still there would be much to be said. It is a subject you cannot exhaust. As Paul says, "It is much every way." I might speak of the things leading up to it, and then I could write hundreds of pages concerning the things leading out from it, but I shall not endeavor to mention anything except those things which relate to the things I have in mind to write concerning the history of the First Baptist church at Kings Mountain. Many of the things I am going to mention have never been mentioned by any of the historians, and if they are not recorded now, they are going to pass out of the minds of the people, and thus, will be forgotten. This is especially true concerning the line of ancestry. I have found many things along this line which would have been forgotten entirely if I had not gathered them from our oldest citizens.

The battle of Kings Mountain was fought Saturday afternoon October 7th., 1780, just a few days more than four month after the slaughter of Col. Buford's men near Waxhaw in upper South Carolina. Col. Tarleton met Col. Buford

near Waxhaw and murdered eighty of his noble men without mercy although they surrendered to him. To understand some of the things our men did at Kings Mountain, you must know about the butchery of Col. Buford's men. Our men went into the battle of Kings Mountain with this slaughter in mind, and they were determined to get revenge, and they did to their heart's desire.

Ferguson had pitched camp on this mountain the day before. It is not really a mountain, but just a high hill about sixty feet above the surrounding country. He had so much confidence in his wisdom in selecting this hill that he said the Almighty could not run him off of it, and he did not, but he sleeps there today, and will until the last trump shall sound.

Ferguson seemed to be a little uneasy about his situation, but was not enough alarmed as to be on the look out for our men. Although he had his picket line placed. His men had not gotten things well arranged when they had to go into battle. It seemed to be a great surprise to them as they were bathing and shaving, getting ready for the Sabbath, if they cared anything for such a day. Their picket line was not well set, or they did not expect an army to approach them at that time of the

day. They were making ready for their burial and did not know it.

The battle was fought between two and four o'clock. The official account which I am giving in the following pages says that they arrived at the mountain about two o'clock. If this be true, and we have no reason to doubt it, the battle was fought at the time named above. The official account says that it lasted one hour and five minutes, but others who were there said that it lasted just forty seven minutes. I am of the opinion that none of them knew just how many minutes it lasted as the occasion was such that they could scarcely give the exact time. It must not have been fought more than an hour. It was fought with such terrific fierceness that it could not have lasted very long. Like Gideon's men they shouted, "Remember Buford's men at Waxhaw," and they went in with a yell the Britishers and the Tories had never heard before. Their unearthly yells and the daring way they went at enemy daunted them in the very beginning. They fought like a lion at bay. Their enemies fought like heroes, but our men had more to fight for than they. The Loyalists did not fire on us at the beginning, but used their bayonets. This was more than our men could endure as they had nothing but

squirrel rifles. They did not have bayonets on them; but our men retreated to come again with greater zeal and determination. Back and forth for a little while, and finally our men won the day. Ferguson was slain and possibly three hundred of his brave men. It is real hard to tell just how many of them were slain, but according to the official report to the governor, there must have been about three hundred killed. DePeyster, the officer next in rank to Ferguson, took charge when Ferguson fell, and it was not long until he ran up the white flag. Our men at first did not recognize it, but finally they did, and ceased firing. They could not forget Buford's men. Our officers did all they could to observe the rules of civilized war fare. Much excitement prevailed at the close of the battle, and an incident after the battle was over came near causing all of the British and the Tories to be slain on the battle field. Some of Ferguson's foragers who were not in the battle came up just as they were stacking arms, they did not know what had taken place and began firing. Our men did not know just what it meant, and when they thought that possibly Tarleton had arrived they were about to butcher all of the prisoners, but the officers quelled their fears and sent the foragers

on their way at breakneck speed to tell the news to other Tories. They did not capture them as they had the advantage of our men and galloped off at full speed, and yet not without harm as they mortally wounded Col. James Williams. When our men had gotten things quiet, it was nearly dark. Our forces remained on the battle field until the next morning. The only surgeon to care for the wounded and the dying was the British physician, Dr. Uzah Johnson. He did all he could for friend and foe.

The following ballad found among the papers of Robert Long, a Revolutionary soldier is not out of place here:

"Come all of you good people, I pray you draw near,
A tragical story you shall quickly hear
Of Whigs and of Tories, how they bred a great strife,
When they chased old Ferguson out of his life.

Brave Colonel Williams from Hillsboro came,
The South Carolinians flocked to him amain.
Four hundred and fifty, a jolly brisk crew,
After old Ferguson we then did persue.

We march'd to the Cowpens-brave Campbell was there,
And Shelby, and Cleveland, and Colonel Sevier,
Taking the lead of their bold mountaineers,
Brave Indian fighters, devoid of all fears.

They were men of renown—like lions so bold,
Like lions undaunted, ne'er to be controlled
They were bent on the game they had in their

eye,
Determined to take it—to conquer or die.

We march'd from the Cowpens that very same
night,
Some times we were wrong—some times we were
right,
Our hearts being run in true liberty's mold,
We regarded not hunger, wet, weary, nor cold.

Early next morning we came to the ford,
Cherokee was its name—and “Buford” the word.
We marched through the river, with courage so
free,
Expecting the foeman, we might quickly see.

Like eagles a hungry in search of their prey,
We chas'd the old fox the best part of the day,
At length on Kings Mountain the old rogue we
found,
And we, like bold heroes, his camp did surround.

The drums they did beat, and the guns they did
rattle,
Our enemies stood us a very smart battle.
Like lightning the flashes, like thunder the noise,
Such was the onset of our bold mountain boys.

The battle did last the best part of an hour,
The guns they did roar—the bullets did shower,
With an oath in our hearts to conquer the field,
We rush'd on the Tories-resolv'd they should yield,

We laid old ferguson dead on the ground,
Four hundred and fifty dead Tories lay round-
Making a large escort, if not so wise.
To guide him to his chosen abode in the skies.

Brave Colonel Williams, and twenty five more

Of our brave heroes lay rolle' in their gore,
With sorrow their bodies were laid in the clay,
In hopes that to heaven their souls took their way.

We shouted the victory, the victory that we did obtain,
Our voices were heard seven miles on the plains,
Liberty shall stand and the Tories shall fall,
Here's an end to my song, so God bless you all.

No one knows who wrote the above poem, but it must have been written by one of the soldiers who fought in that battle, and as it gives considerable information I have republished it here so that it may be handed down to those who are to follow us. This poem was taken from Draper's History.

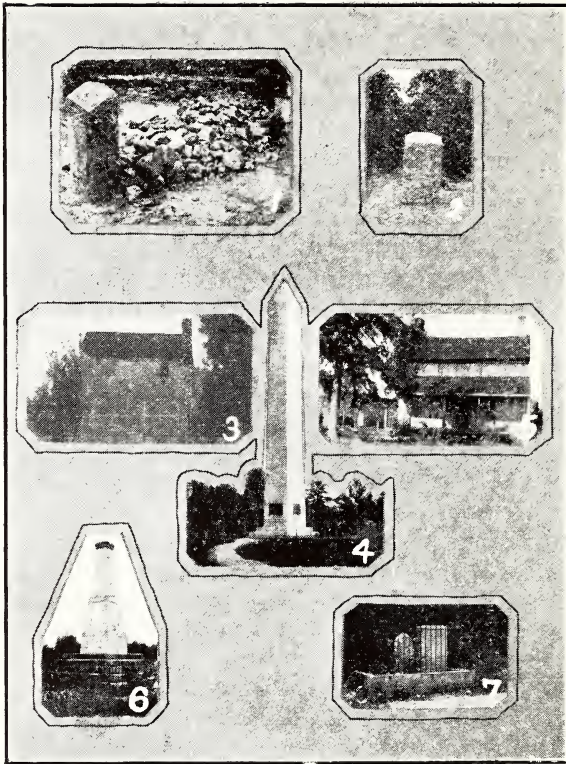
The dead were not buried until the next morning, and many of them not at all. The American side lost twenty eight killed and sixty wounded. Many of our men were carried to Old Shiloh Presbyterian church burying ground where they were interred. We do not know just how many, but several of them must have been buried there. No slab marks their last resting places, but they are there. Some of the relatives of the dead went for them and carried them home and buried them in their family burying grounds. And some were buried in Old Pisgah grave yard a few miles out of Kings Mountain. We have heard of one instance of this kind. It was that of Mrs.

Preston Goforth, who lived on the old Shelby road not far from the Old Weir bridge. When she heard of the death of her husband that night, she hitched her nag to her old sled and went for her husband's body. She brought it home, and buried it in the Goforth grave yard which is not very far from Mr. Pink Herndon's place on the Shelby road. Two Goforth boys were killed. One was a Tory and the other was a Whig. The story in this section is that they shot each other. It is true that two brothers did kill each other in this mighty struggle, but history does not say who they were. There is a tradition in the section around Kings Mountain that they were the two brothers who killed each other. This is not a fact, but it is plausible enough to believe.

The enemies were supposed to have been buried on the battle field, but they were not buried at all. A little trench was dug on the north eastern side of the mountain and their bodies were rolled into it, but they were not covered deep enough to keep the wild hogs and wolves from rooting them up and devouring their bodies. This country was full of wild beasts at that time. They roamed it over, and to find such a thing as hundreds of bodies covered but slightly gave them all the chance

they desired. It is true that many of the wounded were not cared for, and possibly many of them were devoured before life was extinct. Our forces did not have the time or the means to care for them. They were expecting Tarleton's furious legions at any time, so they burned the wagon train of the enemy, seventeen in number, and made a hasty departure for other quarters. It is said that they started with six hundred prisoners, but they did not report but one hundred. What became of them? Well, we shall know in the Day of all days, and not until then. You can imagine what became of many of them. Of course, many of them escaped, but others were killed by the way side. It is to be regretted that so much cruelty was practiced that our officers had to issue some very stringent orders, but the enemy brought it on. They had been hanging our men wherever they could capture one and doing all kinds of audacious things, as cruel as they could devise, so now was the time for ours to get revenge, and they did.

In 1815, a meeting was called for the purpose of celebrating this victory and to bury the dead. The bones of the enemy were picked up and buried some where on the mountain. A slab was placed at the graves of three of our gallant men who



1. Ferguson's grave. 2. Where Ferguson fell. 3. Capt. John Weer's old home. 4. The new monument 1909. 5. Col. Fred Ham-bright's old home near battlefield. 6. Sec-ond monument 1880. 7. Where our heroes sleep.

fell in the struggle. This stone is at the foot of the hill where our men ascended from. The old stone has been terribly defaced, but a new one has taken its place and a nice iron fence has been placed around their graves.

The battle field was visited by those who lived near it for several weeks after the armies had passed on. Many souvenirs were picked up, but the most of them have been destroyed. Arthur Patterson, whom we shall say a great deal about in subsequent statements, picked up a nice string of beads, or he took them off the neck of one of the women Ferguson had with him. She was one of the first to fall. Her body was thrown upon a brush pile, and young Patterson found her there with the beads around her neck. They were kept by one of his daughters until a few years ago. She gave them to Mr. E. A. Patterson who gave many of them to his friends when they had the celebration there in 1880. The remainder of them have been lost and no one knows where they are. They would be quite a curiosity for us if we had them to display to the public.

The battle field is still visited by hundreds every year. It is a great place for young people's gatherings, and especially for those who wish to learn more about

what our liberty cost us. The town of Kings Mountain has a celebration occasionally. The place ought to be cared for better than it is. Our government ought to place a fence around it and make it a national park. It has bought forty acres of land there, but no care is taken of it.

The following officers were those who led the American forces, and they were as brave a set of officers as ever led an army since the world began; Colonel Chas. McDowell led the Burke and Rutherford men; Colonel Benjamin Cleveland led the Wilkes and Surry men assisted by Major Joseph Winston; Colonel John Sevier led the men from Washington county, now Tennessee. Colonel Isaac Shelby led the men from Sullivan county, this is also Tennessee at present. Those from Washington, Virginia, were commanded by Colonel William Campbell. Colonel Frederick Hambright commanded Mr. Graham's South Fork men while he was away looking after his wife who was seriously ill at the time of the battle. Colonel James Williams was also in command of a company from South Carolina and rendered valiant service.

These officers were not mercenaries, but were fighting for their love of country. Colonel Hambright was at home on that hill. He had hunted deer and wild turkeys

all over that section, so they say. It is reported in that section today that the brave Colonel and another man of that section had a deer blind on top of the mountain where Ferguson camped, and that he knew every foot of the land where the battle was fought. I do not know how true this story is, but it is very evident that some one of those officers knew all about that hill, or they could never have approached it as they did. That was one of the best pieces of engineering I have ever seen. They knew just where to hit and how to make their approach.

The officers had the following number of men; McDowell had one hundred and sixty men from Burke and Rutherford counties; Cleveland and Winston had three hundred and fifty from Surry and Wilkes; Sevier had two hundred and forty from East Tennessee; Shelby had two hundred and forty from the same state, and almost the same section, and Campbell had four hundred from Virginia. The whole army numbered thirteen hundred and ninety men, but there was not that many in the battle. No one knows just how many were engaged in it. So many men joined without enlisting regularly. They just stopped their plows in the furrow and loaded their rifles and went to work. This battle was

fought in defense of their country. They had lost their cattle and food stuff as long as they could stand it, so now they must fight to have peace. The whole country was stirred by the many depredations the Tories and the Britishers had committed against it, and by the terrible threats Colonel Ferguson had sent to many families living in this and adjoining neighborhoods. All of this had aroused the people who lived in this section until they were ready to fight for their liberties as but few people have ever been prepared. You can worry a man for a long time and not get his fighting blood much aroused, but when he does not know at what moment he and his family are going to be taken prisoners, or possibly hanged, you may look for that fellow to give you a considerable scrap if he feels that he has a chance at his enemy. Such was the case with all who lived in this section when the battle of Kings Mountain was fought. It is true that there were many Tories in this section, possibly more than any other section of our country. Just why this was true, I am not able to say, unless it was because Ferguson had made so many threats, and because they thought that the American cause could not win. This must have been the case with many of them as they joined the Ameri-

can army just as soon as they saw that the tide had turned.

Our men in this section were watching for an opportunity to get even with their Tory neighbors who had been robbing them of all of their provisions, and were even driving their cattle to Ferguson's camps. When the news spread throughout this country that our men were approaching Kings Mountain where Ferguson was encamped, they forgot all of their home affairs and made ready at once to help in every way they could, and of course, there was more or less curiosity for some. They just wanted to see what was going to take place, and they did; but the most of them made as good soldiers as if they had been trained by Ferguson, the most noted marksman the world has ever produced. But they did not go into this battle like barbarians. They went into it like bold herces of God. They did not go into it without recognizing the Almighty hand of Him who rules all the wars, and gives all of the victories, for while the battle raged two of our men, ministers of the gospel, were down on the hillside praying that the Lord might stay the hands of our men as he had done those of the past, so that they might win the day and save America from heathenism and treachery. Those men

were Elder Joseph Logan and a Presbyterian minister whose name has not been given. It is likely to have been the pastor of the Old Shiloh Presbyterian church which was not very far from the battle ground and where so many of the soldiers were buried. There are two Presbyterian churches near the battle field, and it is more than probable that both of them had pastors living near them. They usually had their pastors living near them to teach their children and do anything that came to hand a pastor could do. The other church was Old Pisgah. It was located about two miles from Kings Mountain on the Linwood road. It is near Mr. Fred Finger's farm. The old cemetery is still in good shape and the stones are still standing so that their epitaphs may be read, but the church has been moved beyond Linwood. The old church had fourteen acres of land which is still owned by Pisgah church. It is said that several of those killed in the battle were buried there, and if this be true, it is likely that the pastor of this church, or of Shiloh was the man who wrestled with God while the battle was raging. It is not known where Elder Logan preached. There was not a Baptist church in this section at that time. There were several just a few miles away. Old

Long Creek near Dallas was organized long before this time, and another in South Carolina, possibly Old Buffalo, had been organized some time before this occurrence. I do not know where Logan lived, or where he preached, but it is said that he came from Lincoln county, but this is quite indefinite as Lincoln county embraced so much at this time. The Whigs considered the Tories and the Britishers barbarians and so designated them, but they themselves believed in God and looked to him for help to win all of their battles. The American side was the Lord's side. The commander-in-chief was a God-fearing man, and his men with him knew that God must give them the victory, or they failed. Below I am giving an account of the battle as it was reported by three of the officers who engaged in it. What they say about it ought to have weight with those who want to know the truth of the matter. This report is from Wheeler's History of North Carolina, page 104, 105.

"On receiving intelligence that Major Ferguson had advanced as high up as *Gilbert Town, in Rutherford county, and threatened to cross the mountains to the western waters, Col. Wm. Campbell, with four hundred men from Washington coun-

*Gilbert Town is supposed to be Forest City. — *his.*

Gilbert Town is 49 *miles north of Rutherfordton*
 and on road leading to Golden Valley and
 Morganton and near Cain Valley and
 West Minister or *as location presby.*
his Nov. 28, 1938 J. Cleland Hadner

ty, Virginia; Col. Isaac Shelby, with two hundred and forty men from Sullivan county, of North Carolina; and Lieut.-Col. John Sevier, with two hundred and forty men of Washington county, North Carolina, assembled at Watauga, on the 25th. day of September, where they were joined by Col. Chas. McDowell, with one hundred and sixty men from the counties of Burke and Rutherford, who had fled before the enemy to the western waters.

We began our march on the 26th. of, and, on the 30th. we were joined by Colonel Cleveland, on the Catawba River, with three hundred and fifty men from the counties of Wilkes and Surry. No officer having properly a right to the command in chief, on the 1st. of October we dispatched an express to Major-Gen. Gates, informing him of our situation, and requested him to send a general officer to take command of the whole. In the meantime, Col. Campbell was chosen to act as commandant till such general officer should arrive.

We reached Cowpens, on the Broad River, in South Carolina. where we were joined by Col. James Williams on the evening of the 6th of October, who informed us that the enemy lay encamped somewhere near the Cherokee Ford of Broad River,

about thirty miles distant from us. By a council of the principal officers, it was then thought advisable to pursue the enemy that night with nine hundred men of the best horsemen, and leave the weak horses and the footmen to follow as fast as possible. We began our march with nine hundred of the best men, about eight o'clock the same evening, and marched all night; came up with the enemy about three o'clock, P. M., of the 7th, who lay encamped on the top of Kings Mountain, twelve miles north of the Cherokee Ford, in the confidence that they could not be forced from so advantageous a post. Previous to the attack, in our march the following disposition was made:

Col. Shelby's regiment formed a column in the center on the left; Col. Campbell's another on the right; part of Col. Cleveland's regiment, headed in the front by Major Winston and Col. Sevier's, formed a large column on the right wing; the other part of Col. Cleveland's regiment composed the left wing. In this order we advanced, and got within a quarter of a mile of the enemy before we were discovered. Col. Shelby's and Col. Campbell's regiments began the attack, and kept up a fire on the enemy, while the right and left wings were advancing forward to surround them, which was done in about five

minutes, and the fire became general all around. The engagement lasted an hour and five minutes, the greatest part of which time a heavy incessant fire was kept upon both sides. Our men, in some parts where the regulars fought, were obliged to give way a small distance two or three times, but rallied and returned with additional ardor to the attack. The troops upon the right having gained the summit of the eminence, obliged the enemy to retreat along the top of the ridge, where Col. Cleveland commanded and were there stopped by his brave men. A flag was immediately hoisted by Captain DePeyster, the commanding officer (Major Ferguson having been killed a little before), for a surrender. Our fire immediately stopped, and the enemy laid down their arms—the greater part of them loaded—and surrendered themselves to us prisoners at discretion. It appears, from their own provision returns for that day, found in their camp, that their whole force consisted of eleven hundred and twenty five men, out of which they sustained the following loss: of the regulars, one major, one captain, two lieutenants, and fifteen privates killed; thirty five privates wounded, left on the ground not able to march, two captains, four lieutenants, three ensigns, one surgeon, five

sergeants, three corporals, and one drummer, and fifty nine privates taken prisoners.

Loss of the Tories, two colonels, three captains, and two hundred and one privates killed; one major and one hundred and twenty seven privates wounded, and one left on the ground not able to march; one colonel, twelve captains, eleven lieutenants, two ensigns, one quarter master, and one adjutant, two commissaries, eighteen sergeants and six hundred privates were taken prisoners. Total loss to the enemy 1,105 men at Kings Mountain.

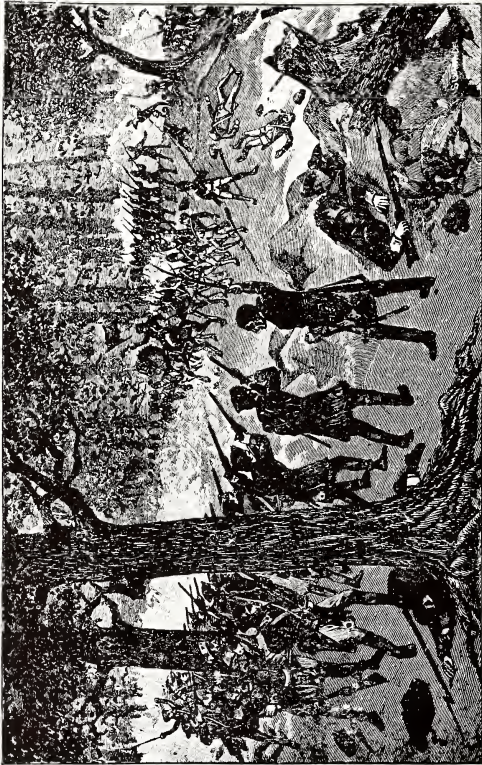
Given under our hands at Camp.

William Campbell.

Isaac Shelby.

Benjamin Cleveland.

I consider the above report from the officers who were engaged in the battle as an accurate account of the number engaged in the battle, and the number of casualties. Surely the officers who were in the battle, and who directed the attack knew more about it than men who wrote fifty years after all of the heroes were dead. The above report ought to be conclusive to every rational mind.



The Battle of Kings Mountain—Ferguson's last charge.—Draper.

The next matter I wish to mention in this sketch is that of the officers on the opposing side. It is not fair to give only one side of any question. The leader of the British and the Tories was Major Patrick Ferguson. He was one of the most daring men the world has ever produced. It is needless to try to argue that he was not a skilled officer, for he was one of the finest militarist the world has ever seen. He was an inventive genius. He invented a breech loading rifle that he used to great advantage on several occasions. He could fire it seven times in a minute, and place two bullets out of five in the same hole thirty paces away. His men were loyal to him, and his enemies feared him. He terrorized a community by sending threatening letters to all of the leading citizens as soon as he landed. He had two women who went with him on his campaigns. They were known as Virginia Sal, a red headed woman, and Virginia Saul. Virginia Sal was killed in the battle and the other one was taken prisoner and carried to Morganton, and from there she was sent to Cornwallis at Charlotte. Ferguson had one of his arms rendered useless by being shot through it in a former battle, but he could use his left arm and do much damage. He was as brave as a lion and as daring as man can be.

When he saw that he was over powered, he undertook to cut his way through the lines of the Americans, but they were ready for him. He had on a checked duster, and as soon as the Americans saw him, they shot him off of his horse. Some say that he was hit by six balls, and others say that he was hit by eight. It is uncertain who hit him and how many balls hit him but this one thing is true; he was hit and died on the spot. His body suffered many indignities, being stripped of all its clothing, and wrapped in a cow hide, and his body with that of the red headed woman who was killed in the early part of the battle, buried at the foot of the mountain on the eastern side. Some have doubted that his body was buried there, but I do not think there is any doubt about it. Dr. Tracy, many years ago dug up the remains of his body and found several things to show that he had been buried there. The grave now has a great pile of stones over it placed there by those who have visited it from time to time.

The next officer of note in the British army was DePeyster. He was a very daring man, but seemed to have more consideration than Ferguson. He took command as soon as he saw that Ferguson had fallen, but did not resist very long. He order

ed that the white flag be run up in token of their surrender, which was not recognized by our men until our officers went into their lines.

The Tories suffered most in this battle. They had given so much trouble that the people despised them, and when they had a chance to get even with them, they had no mercy.

Some have said that the officers on the Royalists side were not men of any military standing, and that our men were nothing but a set of half civilized buffoons who did not have conscience or credit, but there was never a greater falsehood circulated. The most of the men who fought in that battle were ardent church folks. Many of them were church officials, and as has already been said, two ministers of the gospel were down on the mountain side praying while the battle was raging. One company was almost one hundred per cent Presbyterian, while other companies were mixed, some Baptist, some Calvinist, and some nothing at all. Those men were God fearing, and they showed it by the way they defended freedom's cause. We can not do too much to honor them, nor can we say too much about their bravery and true heroism. They were not militarist, but they knew how to fight; they did not know how

to lay systematic plans for battle considering it from a scientific stand point, but they knew how to whip the red coats, and they did it.

The next matter I wish to take up in my story is that of the relatives of those heroes who lived in our town, and especially those who belong to our church. I cannot mention all of the relatives of those who live in our town. It would make the book so large that I could not publish it, but I am going to do my best to give honor to whom honor is due. I am going to give the line of descent of those who belong to our church, and I shall mention all of the others as I have occasion to do so. I have had much trouble to get all of the data together for this one point, and I hope that I have not missed any line of descent, but if I have, I cannot help it. I have done my best. I have gone many miles hunting this information, and yet I am afraid that I have missed some. So few people in this section know their line of ancestry. I have the following families to trace; The Ham-brights, the Weirs, the Logans, the Patter-sons, the Hughēs, the Parkers, the Carpen-ters, the Fultons, and the Harmons, and those who are related to these families. I shall mention the Goforths, and a few others who figured prominently in the ar-

rangements for the battle, namely the Herndons, and the Birds. Both these families have come from noble ancestry. Joseph Herndon was a great gunsmith, and Col. Bird made the powder and the balls for our men. They were just assential as the work done on the field of battle. They must have arms, and their arms must have ammunition, or they are useless. Both these families came from the stock that knew how to get things ready for the fight.

Let us begin with Gillie D. Hambright. He is a son of Ansel Hambright who was killed by a runaway team many years ago. Gillie Hambright has four children who are members of our church. They are Claude, Annie Love, Corrinne, and Sarah. He has one other little girl too young to be a member. Her name is Mary Helen. Ansel Hambright's father was Gilbert Hambright whose wife was Sallie Dixon. Gilbert Hambright's father was Col. Frederick Hambright one of the most noted heroes in the Battle of Kings Mountain. He had charge of Major Graham's command while he was called home because of the serious illness of his wife, just a little while before the battle. However he made a hasty return, but did not assume command of his regiment until after the battle was fought.

Draper has this to say about Lt. Col. Frederick Hambright; "Frederick Hambright was born in Germany, 1727, and, when a youth, was taken to Pennsylvania about 1728. His father and mother were full blooded Germans. They moved to Lancaster, Penn., in 1738." (The Hambright family is still very prominent there.)

About 1755, he moved to Virginia, where he married Miss Sarah Hardin; and, about 1760, he migrated to North Carolina, settling near the South Fork, fighting awhile against the Indians. In August, 1775, he was a member of the Provincial Congress. He served as a Captain on the frontiers in June, 1776; and, in the fall, on Rutherford's Cherokee campaign. He was made Lieutenant Colonel in 1779; and, late in that year, he went to the relief of Charleston, serving in Lillington's brigade, and returning before the surrender of that place. In 1780, he served under Colonel McDowell in the Broad River region; and succeeding Colonel Graham, fought at Kings Mountain, where he was badly wounded; and where his son, John, also did service, rising to the rank of Captain before the close of the war. Twice married, he was the father of eighteen children; and died March 9th, 1817, in the ninetieth year of his life. Draper page 476-77.

Colonel Hambright was one of the bravest men the Revolution had to fight in it. When he was shot through the thigh at the Battle of Kings Mountain, he refused to dismount to have his wound dressed, fearing that it might weaken the force he was commanding. He said that he was not sick and the victory must be won. He did not dismount until the battle was over, then he got off his steed and found that his boot was full of blood.

Draper says that he owned a small tract of land near the battle field, and that he had a small cabin on this, to which place he was carried when the battle was over. This may be true, and it may not be true. This we know, he was taken to a Mrs. Dover's near the battlefield. This widow had a very fine daughter who was an uncompromising Whig. She nursed the Colonel until he was able to be carried home. While the Colonel's wounds were being treated at the home of the Good Widow Dover, his wife, who was then at their home near Dallas, North Carolina, became very sick and died either before he was able to return, or very soon after he returned home. History is very indefinite on this point, but any way, when she died, it was not long until he decided to make an effort to win his friend as a companion for

life, and so returned and claimed her hand, and they were married in 1871.

As has already been stated he had eighteen children, eight by his first wife and ten by the last.

Susan Dixon, his youngest daughter by the last wife, was the mother of Elder Thomas Dixon so famous throughout Cleveland county.

Col. Hambright's body is sleeping in the Old Shiloh grave yard near Grover, N. C. *Numbers of the other heroes are sleeping there, and some of their graves are marked, and some of them are not. The old church was sold to the negroes many years ago, and a colored church now occupies the place where the old church stood in which Col. Hambright worshipped. At that time, it was called Calvary, but later the name was changed to Shiloh. It is sad to think that the place has not been cared for as it should have been. No fence encloses the place, and but few stones mark the graves of the bravest men the earth has ever produced. The following inscription is on the *I found a few graves of Kings Mountain soldiers in the Old Long Creek Presbyterian church yard. The Oates, Espys, Blackwoods, Whites, and a few Pattersons are buried there. Several of these fought in the Battle of Kings Mountain. Some may have been killed, while others lived for many years after it was fought.

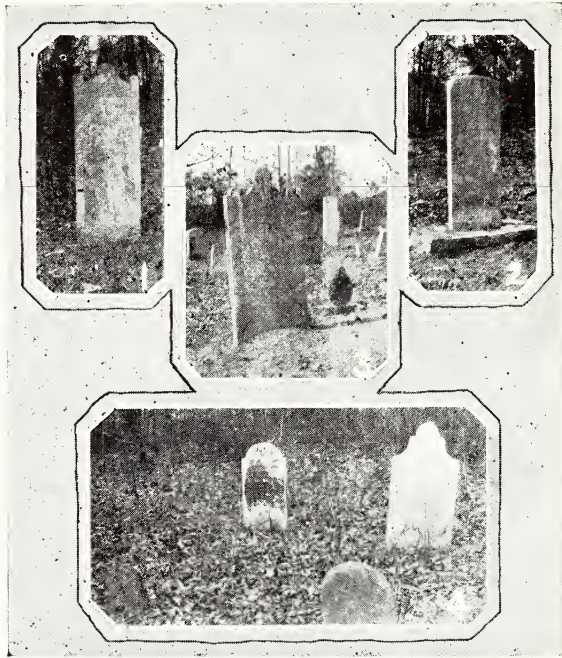
tombstone of Col. Hambright;

IN MEMORY OF COL. FREDERICK HAMBRIGHT
WHO DEPARTED THIS LIFE MARCH 9TH, 1817
IN THE NINETIETH YEAR OF HIS LIFE.
ADIEU TO ALL, BOTH FRIEND AND FOE,
MY LOVING WIFE AND CHILDREN DEAR,
FOR MY IMMORTAL SOUL IS FLED
AND I MUST BE NUMBERED WITH THE DEAD.

Col. Hambright was an elder in Shiloh Presbyterian church, and so far as I have been able to learn, was a very consistent Christian gentleman. His wife and his son, Major Frederick Hambright sleep near his side. The following cuts show the style and location of their graves.

The next family of the descendants of the heroes, we wish to mention is the Patterson family. This is a very noted family, and it has several descendants in our church, and many of them in our town who are not Baptist. The line we wish to follow is that of Mrs. G. D. Hambright, who was a daughter of Mr. E. A. Patterson, who is still living, though over eighty years old. He is feeble now but still has a very active mind and can tell many interesting things about the battle as his grand father was in it and saw it all. His wife was Barbara Shuford.

Mrs. G. D. Hambright is a daughter of



**Old Shiloh Cemetery between Battlefield
and Grover.**

1. Major Hambright's grave. 2. Arthur
Patterson's grave. 3. Colonel Fred Ham-
bright's grave. 4. Thos. Patterson's grave.

E. A. Patterson who is a son of Arthur Patterson, Jr. Arthur Patterson, Jr., was a son of Arthur Patterson who was caught by Ferguson's foragers on the morning of the battle. He was a boy of fourteen years at that time. His father got uneasy about him and went to hunt him and the other boys who went with him. He found the boys, and more than he planned to find. He found the Whigs and Tories engaged in battle. He went immediately into the battle with his squirrel rifle but was killed in the skirmish and never returned home. His body sleeps on the western slopes of the hill where the battle was fought. His name also was Arthur Patterson.

The third family we wish to mention is that of Ira A. Patterson, one of our deacons, and a very honorable man. He was a son of Rufus U. Patterson, who was a son of Arthur Patterson, Jr. Arthur Patterson, Jr., was the boy caught by Ferguson's foragers and carried to the camp of the British where he was held until the battle was in action.

Ira A. Patterson married Miss Angeline Whitesides, and to this union twelve children were born. Ten of these are living, and two are dead. The living are Mrs. Sarah Patterson Falls, Mrs. Laura Patterson McGill, Lee Patterson, John B. Patterson, Ar-

thur H. Patterson, Ellen Patterson, Rufus Patterson, Mrs. Mae Patterson Beatty (dead), Ray Patterson, Grady Patterson, Mrs. Evelyn Patterson Ware, (dead), and Dewitt Patterson. These all live in and around Kings Mountain, except Lee who lives near Rock Hill.

Rufus F. Baker is a member of our church and is a great grand son of Arthur Patterson, Jr. Rufus Baker is a son of Mrs. Ellen Patterson Baker. Her husband was Philip Baker. Mrs. Baker was a daughter of Arthur Patterson, Jr., who was a son of Arthur Patterson, Sr., who was killed in the battle of Kings Mountain. His body was buried on the western slopes of the mountain and was marked by a small stone, but the stone was torn down by some one and the place has been lost. His sacred dust will have to sleep unmarked until the Angel of the Resurrection shall descend to wake up these mortal bodies of ours for the judgment morning.

Arthur Patterson, Jr., was born 1767. He died June 3rd, 1856, and his tomb stone says that he was ninety years old.

His brother Thomas was born in 1755. He died Nov. 13th, 1803, in the fifty eighth year of his life.

Both their bodies lie in the Old Shiloh grave yard. Their graves are marked, but

the stones are getting rather dilapidated, and their epitaphs are hard to read.

Arthur, Jr., was a fourteen year old boy when the battle was fought. He and two of his brothers, Thomas and William, together with a neighbor boy, James Lindsay, were on Kings Creek hunting their father's cows the morning prior to the battle when some of Ferguson's foragers came upon them and fearing lest they might tell where they were, arrested the boys and carried them to their camp. They seemed to have been tied to trees for the time being, but when the battle began they all managed to get loose, and Thomas, who was twenty five years old snatched up a rifle that had fallen from some wounded soldier's hands and began firing at the enemy. Arthur was not old enough to fight, and was bound tighter than the other boys, but he finally managed to get loose from the tree, and not being able to get his feet and hands untangled, rolled down the mountain side, and thus got into our lines. Several of our citizens remember him and have been over the battle field with him. His body is sleeping in the Old Shiloh graveyard with the other Patterson boys.

When the boys failed to return home, the father went in search of them, and when he was near enough to hear the re-

port of the guns, he discovered what was taking place, and went immediately to the place where the battle was raging and entered into it with all his might. He was slain in the battle and his body, according to what one of his grand daughters said, was buried on the western side of the mountain. A small stone was placed at his grave, but by some means it was torn down before a better marker could be placed there, and now the place is not known. The grave of William Patterson is not marked, but is supposed to be in the Old Shiloh grave yard.

The old Arthur Patterson plantation is still in the hands of one of his great grand sons, Mr. Beverly Patterson. It is just a few miles south of town.

The Logan family figures very prominently in our church. This family descended from one of the Kings Mountain heroes, and deserves especial mention.

Those of this family who belong to our church are Mr. and Mrs. L. M. Logan and their daughter, Helen. They also have L. M. Jr., but he is not old enough to belong to the church. Mrs. W. F. Logan and her two sons, Lawrence and Elmer, are members with us, and Mattie Logan, a daughter of Mr. J. J. Logan, is also a member. We have other members of the Logan family

living here, but they are members at Bethlehem Baptist church, but we hope they may soon become members with us.

B. G. Logan, J. J. Logan, L. M. Logan and W. F. Logan are sons of Leonidas Logan, Sr., and he was a son of John R. Logan the historian of The Kings Mountain Association. He wrote a notable history of that association which is still very valuable. It is one of the best associational histories that has ever been written. It was published in 1882. His youngest son, Hugh Logan, is now sheriff of Cleveland county.

John R. Logan was a son of John B. Logan, and John B. Logan was a son of William Logan, one of the Kings Mountain heroes. There were four brothers of the Logan family who fought in the Kings Mountain battle, two of them on the American side and two on the Tory side. They who fought on the American side were William and Joseph Logan. William Logan belonged to Captain Mattock's company, and was close by his side when he fell—the fatal ball having passed through a hollow dead chestnut tree. Joseph Logan, the other brother on the Whig side was a Baptist preacher, and during the engagement, he, with a Presbyterian preacher, wrestled with the Lord in prayer, as in olden times, to stay the hands of their friends. Thomas

Logan, one of the Tory brothers, had his thigh badly broken, he, like many other Tories died without pity or help and was left on the field of battle; while his brother John Logan, was taken prisoner and afterwards died a pauper. Draper page 315.

Leonidas M. Logan Sr., married a Miss Herndon, and the Herndon family will be traced next.

William Logan married Miss Jane Black.

The Logans are very prominent in many circles in Cleveland county. They have furnished many leaders in politics and religion. The wife of Leonidas Logan Sr., was a daughter of George Herndon, a descendant of Jacob Herndon of Revolutionary fame.

Jacob Herndon is said to have had charge of the Tories who were hanged near Gilbert Town the 8th of October 1780. Thirty two of the Tories who had been so cruel and roguish in this section were courtmartialed and sentenced to be hanged. They were given over to Jacob Herndon to be executed. It is supposed that he took the lead in executing those men. They were hanged by threes, and when nine of them had been executed, the others were pardoned and let go. Wheeler says that twenty were hanged on the battle field, or

immediately after the battle. It is hard to say just how many were executed, but I am sure that more than the nine, or the twenty were executed. Our forces had no love for their neighbors who took up arms against their own country, and when they had a chance to get revenge, they took it. Jacob Herndon was only carrying out his orders.

Jacob Herndon had a son, Joseph, who was a major in the Revolutionary war. He commanded the foot men who were left at Cherokee Ford while the nine hundred and ten horsemen went on to meet Ferguson, at Kings Mountain. He was born near Fredericksburg, Virginia, about 1751. He commanded a company on the frontier service in 1776; was the first county Surveyor and Trustee of Wilkes, as well as a member of the County Court. In 1782, 1783 and 1793, he was a member of the House of Commons, and 1788 a member of the North Carolina Convention. He was a noted gunsmith in his day. He died in Wilkes county the summer, or autumn of 1798.

Joseph Herndon had a son, John, known as Jack Herndon. He was the father of George Herndon, Sr., who was the father of George Herndon, Jr., and George Herndon, Jr., was the father of our members M. E. Herndon and P. D. Herndon. M. E.

Herndon is the cashier of The People's Loan and Trust Company and Plato D. Herndon runs a whole sale grocery store. P. D. has been mayor of our town, and stands well in his community and M. E. Herndon enjoys the friendship of everybody. Both are married and have families. Two of M. E. Herndon's children and his wife belong to our church. His children are George, Marion and Hazel. P. D. Herndon's children are Allen, Martha, Cora, Julia, and Sarah. All of them are small. He and his wife, who was Miss Cornelia Floyd are members of our church.

George Herndon, Jr., married Miss Eliza Bird who was a daughter of Monroe Bird, and he was a son of Col. Edward Bird, whose father (name not known) was a noted and skilled man in his day. He aided our forces who took the lead in the battle of Kings Mountain. He it was who manufactured the ammunition for our men to use in that eventful battle. He may have made arms also. He was so skilled that he could make almost anything that he needed, or that his country needed.

Mrs. Eliza Bird Herndon was the grand mother of the Logans mentioned above. The Herndons, Logans, and the Birds were all noted in their day, and did much toward the settlement of this section of our coun-

1743
26
1763

try.

The next family I wish to mention in this sketch is that of the Weirs. Captain John Weer was born in Ireland in 1743. He married Miss Elizabeth McKelvy, and one child was born to them in their native land; then they decided to move to America. They settled near the present Buffalo bridge on the highway leading from Kings Mountain to Shelby. His old house is still standing, and is in very good condition. He spelled his name Weer, but since his day the spelling has some what changed. Some have it Weir, and others have it Ware, but the original name was Weer. I have searched the records to find the original way and found it spelled as mentioned above, Weer. Captain John Weer was thirty seven years old when the battle of Kings Mountain was fought. When he heard of the battle he mustered a company of his neighbors as quickly as he could and went immediately to the place of action, but was too late to help whip the foe. He was not too late to render great assistance to our forces, as they needed so much help to care for the wounded and the dying, not only among our forces, but among the British and the Tories, and yet the Tories were not cared for very much. Many of them died on the battle field for

lack of attention. Captain John Weer and his men did much to help our men to get things ready for their departure. He had the true American spirit, but was not quick enough to see the greatest fight the sun ever shone upon, yet we must recognize him as one of the heroes. He did what he could, and possibly rendered a more profitable service than he could have done if he had gotten there in time to take part in the battle.

Captain John Weer lived thirty nine years after the battle and died September 4th, 1819 at the ripe age of seventy six years. His wife preceded him by three years, she having died April 11th, 1816, being sixty seven years old. They lie side by side in the original Pisgah grave yard a few miles south east of Kings Mountain. When they were buried there, the old church had not been moved, and it is supposed that they were Associate Reformed Presbyterians, and that they attended church at Old Pisgah. Several other Weers are buried in this old church yard. They were either his children, or his grand children, but from the position of the graves, they must have been children of Capt. John Weer.

Captain John Weer had four sons, John, Jr., Alexander, William, and Thomas. His

son, Thomas Weir, had four sons, William, Rufus, John, and Thomas. The last William Weir was the father of our post master, S. S. Weir, and one of the deacons of the First Baptist church. Brother S. S. Weir and his family have been members of our church for many years. We do not have but three of them at present, S. S. Weir and wife, and W. T. (Ted) Weir. His youngest son, Samuel, is a boy ten or twelve years old, but has never made a profession of religion. All of the family belong to the Baptist denomination except the baby boy who has not yet settled the church question, but it is easy to tell what he is going to do when he considers the matter a little for himself.

The next family I wish to trace is that of the Beattys. Mrs. Wright Harmon, a member of our church is a daughter of Mrs. Martha Frances Falls, and Mrs. Martha Frances Falls is a daughter of James Oliver Beatty, and he was son of Francis Beatty, and Francis Beatty was a son of James Beatty, and James Beatty was a son of Francis Beatty, the Revolution hero.

I am not quite sure that this is the correct line, but it is as I have it.

Mrs. Ike McGill, one of our most loyal members is a descendant of one of the Kings Mountain heroes. She is a daughter

of Heratio DeKalb Fulton, and he was son of Daniel Asbury Fulton, who was a son of James B. Fulton, of Revolutionary fame. He was was born on January 21st., 1765, but took an active part in the war although he was very young. *There are other members of the Fulton family living here in our town, but they are not Baptist. They are great church folks, and take an active part in church affairs, and are honorable business men.

Mrs. Ike McGill and husband are members of our church, and they have several children who are members with us. These are George, James, William, Mrs. Wolfe, Ike Jr., and Mildred. This is a very fine family of folks. They live seven or eight miles out in the country, but they never miss church unless something is terribly wrong at home.

The next family I wish to mention is that of W. T. Parker. He and his three children, Mrs. Ethel M. Parker Laney, William G., and Edna Lucile, belong to our church. His wife is a member of the A. R. P. church. This family came from Revolutionary stock. Brother Parker has been married twice. His first wife was Miss

*These are, William] Fulton who runs a dry goods store, H. T. Fulton who is our courteous undertaker, and Charlie Fulton who has charge of the street force.

Alice M. Sepoch. Two children were added to this union, Ethel and William. His second wife was Miss Sarah E. Ware. One child has been added to this union, Lucile.

W. T. Parker's father and mother were Robert G. Parker and Rachael Fulton Parker.

His grand father and mother were John L. Parker and Annie Whitesides Parker.

On his mother's side of the house, James Fulton was his grand father, and Jane Kernon Fulton, his grand mother.

His great grandfather was Theodore D. Fulton and Bettie Parker Fulton. James B. Fulton was his great great grandfather, and was a hero in the Revolutionary war.

William G. Parker was the first young Baptist to suggest the idea of an Associational B. Y. P. U. and was elected the first president. The following is his cut. He is now a student at Furman University.

The next family I wish to mention in the Revolutionary line is that of the Carpenters. We have Mrs. M. E. Herndon Carpenter, Mrs Daisy Carpenter Long, Clarence E. Carpenter, our present church clerk, C. Troy Carpenter, and Miss Fannie Carpenter in our church. Their mother, Mrs. A. P. Carpenter, is still living and is one of our most loyal members. She was the daughter of Peter P. Hoke and Faith Goforth Hoke.



WILLIAM G. PARKER

Faith Goforth Hoke was a daughter of William Goforth and Jane Houser Goforth, and William Goforth was a son of Preston Goforth and Mary Ann Beatty Goforth.

Preston Goforth was a son of Preston Goforth, Jr., and Elizabeth Nancy Potts Goforth. Preston Goforth was born 1740, and died 1836.

Preston Goforth assisted in establishing American independence acting as a private under Col. Hampton in the Battle of Kings Mountain.

The last family I shall mention is that of the Hughes. We have the following members from the Hughes family; Mrs. W. G. Hughes, Nevett, Marie, Victoria, Louise, and some of their married children who belong to the Baptist denomination, but they do not belong at Kings Mountain. This is a very noble family I am proud of. They are descendants of Captain Joseph Hughes who won for himself a glorious name not only at the Battle of Kings Mountain, but on many more occasions. He it was who saved the day at Cowpens by out running his men several times and turning them back when they had stampeded and were running away from the enemy as fast as they could. He was as brave as a lion and as fleet footed as a hart. He was a physical

giant, and his chivalry was as noticeable as his daring.

Captain Joseph Hughes was born in Chester county, South Carolina, in 1761. He was just nineteen years old when the Battle of Kings Mountain was fought, but he was mature enough to be a real soldier, and filled an important place in Colonel William's brigade of South Carolina men. He had several very narrow escapes, but was never severely wounded and lived to be nearly seventy four years old. He died in Alabama in 1834. His last days were very quiet and Godly. The fierceness of his youthful days left him and he became as mild as a lamb.

Let us now consider the relation of the battle of Kings Mountain, to our American civilization. This battle was not like many, just an accidental skirmish, but one of the outstanding events which marked a change in the whole course of the events of that day. No battle has ever been fought that meant more for civilization than this one. Let us notice what Wheeler has to say about it in his history of North Carolina. "It appear that under the auspices of the same Divine Power that so advantageously conducted the right hand column of the Whigs to the battle of Kings Mountain, from that period good fortune seemed to

preponderate in every direction in favor of the common cause of liberty (except the single instance of General Gates, who was defeated by his own imprudence), for although the British army kept the battleground at Guilford Court House, it appears to be given up on both sides, that the Americans had the best of the Whigs after the battle of Kings Mountain, with what inevitably would have been their situation in case Ferguson's army had gained as complete a victory over the Whigs, as the Whigs had done over them, it must appear that said battle was the most decisive, the most gloriously fought, and, although few in numbers, was of the greatest importance of any one battle that was ever fought in America." Wheeler History of North Carolina page 106.

This battle has been passed by too carelessly by many of our noted men. I am not hunting honor for those who fought in that battle, but I am trying to correct American history and place honor where honor is due. No army ever fought like the one that climbed the rugged heights of Kings Mountain, and no men ever had a more noble motive to prompt them in an action than those who fought at Kings Mountain. Nearly all of them were church folks. (See Foote's Sketches of North Car-

olina, page 271.) "Besides Shelby, who became religious before his death, and Williams, who was so much beloved as elder, it is the tradition that two of the other officers were elders in the Presbyterian church." It has already been stated that Elder Joseph Logan was a noted Baptist preacher, and that he prayed while the battle was in action. The majority of those who fought in that battle were of Scotch Irish ancestry. This says that they were among the most sturdy citizens of our country.

But why was this battle such an important one? Was it not because our American cause hinged on it? Suppose our men had failed in this attempt? What would have been the results? It is hard to say just what might have been the results, but when we think of the conditions as they were before this battle, and then see them after the battle, it is hard to say what might have been the case had we failed. The armies in the north were quiet at this time. Cornwallis had his eyes on the south. South Carolina was practically under British control. Cornwallis had begun to establish civil government all over that state. His chief prison for our men who had been captured was at Charleston, and his headquarters were at Charlotte. Tarleton had

terrorized this whole section, and but for one man, would have done much damage at Cowpens. Just one man held him back in that struggle. This was Joseph Hughes, already mentioned above. Much of the south, and nearly all of the east and west was in the hands of the British, or the Tories.

Tories were pillaging our whole country from north to south, and from east to west. They were stealing every thing they could lay hands on, and were murdering many of our very best people. Some of their names are notorious yet, and will never be forgotten. It was dangerous for a man to leave his wife and children at home, to be away for a few hours. He did not know whether he would find them alive, or not, when he returned. Nearly all of the cattle were stolen and carried either to Ferguson's camp, or appropriated to the needs of the Tories. They pillaged all of the homes in which they thought they could find money, and stole nearly all of the silver ware and other valuable articles they could find in the entire country, so great was their destruction. The states of North and South Carolina were drained to their limit, and our people were disheartened. If these men had not won this victory at Kings Mountain, our freedom would have been a long time coming; if ever at all. What

course would our men have persued if they had failed on this point? They were hemmed in on all sides so that we cannot tell just what course they could have persued. Their houses had been burned, their fields had been laid waste, and their wives and children murdered. Would not this land have been full of highwaymen from east to west if this battle had not been fought?

The victory at Kings Mountain put life into the American cause. Those who had given up hopes of this being a free country, again shouldered their trusty rifles and went forth to fight as they had never done before. Even their wives took courage and began to help more in the terrible struggle they were engaged in. This renewal of the struggle weakened the faith of the enemy who had been so confident that they were going to win, and Cornwallis began to seek new quarters. He never tried to do much after this battle. The most he did was to get ready for his surrender at Yorktown the following year.

No battle was ever fought under such conditions as this one. Our men had no orders from those in authority. They did this on their own accord. They chose their own leaders, and they managed their own affairs, and yet they were not outlaws. They reported what they had done to headquar-

ters. This showed that they were trying to build up a government where God could be served as men were moved to worship him, and that they were not seeking their own honor, but glory for their own folks. This battle was the turning of the tide of British oppression and the tyranny of the furious outlaws known as Tories. If the American eagle were to roost where he obtained his freedom, it would not be over Old Liberty Hall in Philadelphia, but its pinions would spread over the little mountain called Kings. There is where the price was paid, and there is where the vital spot was touched that made the British leave our shores forever. There is where the victory was won that gave us the greatest country the world has ever known. We had more men killed in other battles, but we never had so few to do so much in so little time. The real spirit of liberty was manifested here as no where else in the entire war; and may we not say, that to those who fought there we are indebted for our civilization and our religious liberty? Those noble fellows who fought there did more than they all. A statue of every one of them ought to be in the Hall of Fame at Washington. But they did not fight for glory. They fought to save their country from oppression and British

tyranny. They fought that we might have a country where we could serve God according to our own ideas of the teachings of the Book.

If we could get our congressmen to consider this battle as they should, they would make a park out of the battle field, and would place markers around there on those hill sides where the noblest deeds man ever committed took place. It would mean so much to those who visit that place from year to year to know just where the different officers had their men stationed, and then too, it would be worth so much to know just how the approach was made. There ought to be an iron fence around the battle field, and a man who knows all about the battle ought to be kept there to tell those who visit the place how it was fought. Bunker Hill and Yorktown, Alamanca and Moore's Creek Bridge are not half so important as this, but this place has never been honored as they have been.

We still have many souvenirs of that battle, but they will soon be gone if something is not done before long. In 1880 a splendid monument was unveiled in honor of our noble men who fought there; and another was unveiled in 1909. But these do not give the place the honor it deserves. In 1815, the people of this section, and pos-

sibly others met there and erected a small monument at the graves of our men who were buried at the foot of the hill, save that of Arthur Patterson who was buried much farther up the hill. The bones of the soldiers were also buried at this time, and some honor was paid the memory of those noble fellows. The following inscription was carved on east side of the first stone to be erected there;

SACRED TO THE MEMORY OF MAJOR WILLIAM CHRONICLE AND CAPTAIN MATTOCKS, WILLIAM RABB AND JOHN BOYD, WHO WERE KILLED AT THIS PLACE ON THE 7TH. OF OCTOBER, 1780, FIGHTING IN DEFENCE OF AMERICA.

Long since this stone has been so defaced that the above inscription could not be read, but another nicer stone has been erected beside it with the original inscription on it. These two stones have been enclosed in a nice iron fence set in cement, but it too, has been terribly abused by those who visit this place from time to time. Other stones ought to be placed there, and then there ought to be a liberal reward offered for those who abuse these markers in any way, and when they are arrested and convicted, they ought to have a heavy penalty imposed upon them for such devilish work.

Another thing that ought to be done by all means is the building of a good road to the battle field. The road is very bad in the rainy season of the year. This makes it very hard for people to visit the place during the winter months, and in fact, almost any time. The roads are rough at best, and it is real hard for those who wish to visit the place to get there. A jitney line ought to be established from Kings Mountain to the battle field, and a jitney run there daily. This would mean much to this town and the battle field as a notable place. Let us hope that some day we may have honor bestowed where honor is due.

Too much cannot be said or done to honor those who fought and died upon that field. The battle of Kings Mountain is a challenge to every citizen of this country. It challenges us to support the freedom those men who fought there gave their lives to secure. Their blood cries to us from the very ground upon which it was spilt to keep and inviolate the principles of our American government, and not to allow foreigners and anarchists, demigogues and bloodthirsty politicians to overthrow our glorious American institutions. Keep state and church separate, and do not allow the day to dawn when the Bible shall not be a

Rule for Faith and Practice in America. Do not allow the scientist to dig down into his imaginary earth and find imaginary forms of life that the Bible says nothing about, and thereby set the Bible aside, but let the Bible stand if all of the theories of the imaginative mind go unnoticed forever. Let the American flag wave over every school house in America, and let every one of them be a cradle of liberty.

Their blood is a challenge to us to keep sacred the ballot box of the American government. Let it never be made a gambling pit, or a place of robbery and fraud, but let it be the place where every American citizen can exercise his franchise according to the dictates of his own conscience.

It is a challenge to us to keep the old idea of the American home life free from all danger. But how we have forgotten this important principle. America is as her homes are. If the home fires burn but dimly, our American institutions are not revered as they should be. Keep the home fires burning and our government is safe from the foreign foe.

Their blood is a challenge to us to respect our state rights, and the rights of individuals. They not only fought for general liberty, but they fought for personal liberty as well. Their liberties were in-

fringed upon by the Tories who were pil-
laging the entire country from north to
south.

Their blood is a challenge to us to live
clean lives with which to honor God and
our country. If they had not been real men
physically, they could never have borne
what they did that day. They were real
men in every way, and they will live for-
ever because they were.

The following little poem written by Mrs.
Emma Austell (a daughter of the first
Baptist to live in Kings Mountain) largely
expresses the spirit of that day at Kings
Mountain. I am giving it for the benefit of
those who do not know just how the peo-
ple of this section feel about that notable
victory that was won at Kings Mountain
October 7th., 1780. Read the following lines
carefully, and then stop and think for just
a little;

AT KINGS MOUNTAIN.

Stately dost thou stand, old Mountain
Mountain of Heroic fame,
Clothed with many deeds of Valor
Since the British forces came.
Yes, the British mixed with Tories
Trying to conquer man and God.
Rushed with all their beastlike fury
But now, they're lying 'neath the sod,
At Kings Mountain.

Trusting God to win the victory
Americans knew not the word defeat
So when Ferguson's approach was heralded
Their spirit was roused to tensest heat.
From almost every little crevice
Our brave men stood boldly up to look
And listen to their leader's orders,
"Catch them, men, from every nook
At Kings Mountain.

"They're all cowards", says Isaac
Shelby; my men you plainly see,
If not for Independence they would light.
We have beaten them before,
And listen to me,
We'll beat them again before the night!
By example you'll know what to do,
Let each be an officer brave
Fire quick as you can, if repulsed try again,
Trust God who the day for us will save,
At Kings Mountain."

In a very short time, the British attacked.
With guns and bayonets fixed
But after a time they all realized,
That with brave and true men they had mixed,
Lo, defying the God, who had given him life,
Ferguson proudly o'er the mountain rode
That man can't fight God, he soon was convinced
And now in his lasting abode,
At Kings Mountain.

Majestically for centuries, thou hast stood,
old mountain,
In all thy grandeur and beauty
With nature bowing at thy feet,
As tho, awoke to her duty,

May thy name ever stand as the
emblem of faith,
In a God, who is grieved with sin,
And may Americans e'er bow in reverence to Him,
Who for them their freedom did win,
At Kings Mountain.

This final word concerning the battle, visit the place as soon as you can if you have never seen it; if you have, visit it once more with some one who knows the topography of the battle field, and where the forces fought from. This will give you a different idea of the battle and what our men did there that day. When you have seen it, then go back home and act your part like a true American citizen. Do not advocate lawlessness as some are doing, do not whimper and whine because we have the eighteenth amendment to our Constitution, but stand like a man, to those principles those men won at Kings Mountain that day. They did their part to win freedom, now let us sustain it.

NOTE—Since writing the above a bill has been introduced in Congress to change conditions with the battle feild. I do not know the nature of the bill, but have heard that it is going to bring the matter under the care of the government. This bill was introduced by Congressman A. L. Bulwinkle.

NOTE:— I have done all that I could to find the graves of the American soldiers who were slain in the battle of Kings Mountain. I have not found them all, but I am sure I have found the most of them. They were buried in the Old Shiloh graveyard near Grover, Old Long Creek grave yard near Kings Mountain, and Old Brittain grave yard near Rutherfordton. The last mentioned is near Gilbert Town. Gilbert Town was headquarters for our men for sometime before and after the battle. Several of the officers who served in the battle were buried at Old Brittain. Among these are Lieu. Thos. McCullough and Major Patrick Watson. Major Watson was the officer who had charge of the footmen who were left behind while the horse men went on to attack Ferguson at Kings Mountain. Six other soldiers who were killed at Kings Mountain were buried in the Old Brittain grave yard. There may be others buried there, but there cannot be very many more as there were not but twenty eight killed in the battle. Possibly several died of wounds received in the battle. The Old Brittain grave yard is interesting. It contains about twenty acres of land. The Old Brittain Presbyterian church was organized ¹⁷⁶⁸ 1751, and the first house of worship was completed August 8, 1758. The following epitaph is on the tombstone of Lieu. McCullough:

“Here lies the body of Lieu. Thos. McCullough, belonging to Col. Campbell’s Regiment, Va., who lost his life in and for the honorable, just and righteous cause of liberty at the defeating of Col. Ferguson’s infamous company of bandits at Kings Mountain in October 7, 1780.”

CHAPTER III.

THE FIRST BAPTIST TO LIVE IN KINGS MOUNTAIN.

**Where She Was Reared, Her Parents,
When She Was Converted, Her First
Church Relations, By Whom Baptised,
When She Married, When She Decided To
Move To Kings Mountain, Her Member-
ship Moved to Bethlehem Baptist Church,
Her Loyalty To The Baptist Faith.**

The first citizens of this town were not Baptists. The most of them were either Lutherans, or Associate Reformed Presbyterians. The upper part of Cleveland county is nearly solid Baptist, but the eastern section is not. Pisgah, an old Associate Reformed Presbyterian church, is located just across the line near Linwood, and they tell me that another older A. R. P. *church was still nearer Kings Mountain, and that Pisgah and Kings Mountain are both children of it. Any way, this church has had a wonderful influence over this section, and has made it hard for other denominations to get a foot hold here. Especially is this true in regard to Baptists. They are so un-

*Pisgah is the original name. It was moved to its present location many years ago.

like other people that it is hard for them to get a start when they have no members to begin with. This was the case with the beginning of the work in Kings Mountain. For several years there was not a single Baptist in this town. The nearest Baptist church was Bethlehem, which is four miles south west from here. Patter-sons Grove was organized later, but it is not as old as our town. Antioch, near Grover, is still older than Bethlehem, but these are all out in the country and a few miles out in the country makes it hard for folks who live in a town to attend services. Such was the case with the first Baptists who lived here. But they had a real beginning here. It is so strange how the Lord uses his servants. Is it not strange how he can use the weakest of us? Nearly all of us think that a church must have some noted person to make a good beginning; that it must have some noted preacher, or Christian worker, but it is not so. The Lord and one of the humblest of his servants can put things to going which time cannot stop. Such was the case with the beginning of the church at Phillipi. Just one lonely woman who loved the Lord was enough to begin that notable church with. She loved her Lord, and showed that she did by doing all that she knew. She could pray, and

she could hold a simple service for her servants and those who lived with her and were associated with her in business.

*One lonely crippled Baptist woman was the person the Lord used to plant the Baptist cause in Concord, N. C. She was alone for forty years, but finally the Lord gave her help and she began a church. Cleveland county raised the boy whom God called to go there to do the first Baptist preaching. This boy was raised in Shelby near the place where the South Shelby Baptist church stands. This was G. Pleasant Bostic. The old sister whom God used to begin Baptist work with in Concord said, when she first saw Brother Bostic, that she prayed for him before he was born. Other places have had just such beginnings and such was the case here. Near Dallas, North Carolina, in the home of a humble, God-fearing man, God raised the person whom he was to appoint to make the beginning for the Baptists in this town. She was born August 19, 1846. Her parents were John and Elizabeth Friday Smith. Frances Lucinda Smith was the youngest child of the family.

She attended church at Old Long Creek, one of the oldest churches in the state. No

*Old Mrs. Stowe who lived in the little stone house on Main Street, as you go towards Bost's Mills.

one knows just how old it is. There are tombstones in the church yard which date back to 1728, and possibly one has 1725 on it. It must be a very old church, as it is surrounded by an old settlement. Any way the woman we are telling about was raised to go to that church, and it was there that she found the Lord precious to her immortal soul. She professed faith in Christ at a very early age, and was baptised into the fellowship of that church by Elder Jacob Cansler. Elder Cansler was one of the first graduates of our State University, and while he had been raised a Lutheran, he was converted and became one of the most uncompromising Baptist this country has ever produced. He was known and dreaded by every pedobaptist in this whole section of country. He it was who baptised Rev. T. J. Taylor who has been pastor at Warrenton for nearly forty years.* He also baptised the author's mother, and many more faithful servants of the Lord who wanted to honor him in the New Testament way. His life then has been transmitted to this section through the life of the woman he baptised when she was only a child.

Get

No one can tell how far reaching their

*Dr. T. J. Taylor passed away during the spring of 1926.

influence is going to become. Just this one faithful preacher of the gospel planted the seeds of loyalty to God's word in the heart of the noble woman we are telling about and caused the town of Kings Mountain to have a Baptist church.

She spent her childhood in Dallas, North Carolina, where other very notable Baptist have been reared. Her father seems to have died before she was well grown, and then she went to live with her sister, Mrs. John Rudasill of Lincoln county. She remained with her sister until she married Mr. George W. Cornwell of the same county, January 14th., 1875. Some time after she married, she and her husband moved to Kings Mountain where she resided until she passed over to the land beyond the skies.

She was the mother of seven children. Three of these died in infancy, and one, the oldest daughter, who was Mrs. A. T. Bridgers, died in 1906.

The surviving children are Mr. C. T. Cornwell, who lives in Kings Mountain and is a member of our church, Mrs. Emma C. Austelle, who also lives here and takes care of her father, and is also a member of our church. The other child is Mrs. J. B. Youngblood who now lives in Durham, North Carolina.

She has nine grand-daughters living and two dead. She also had one great-grand son, the only child of Mr. and Mrs. Archie Saunders. He is also dead.

Sometime after Mrs. Cornwell moved to Kings Mountain she moved her membership from Old Long Creek, near Dallas, to Bethlehem Baptist church. As has already been stated, this was her nearest Baptist church, and to show her real Baptist blood, she moved her membership here and it remained here until February 15th, 1890, when she called for it to organize the First Baptist church at Kings Mountain.

She was the only Baptist here for some time, and all was done that could have been done by the pedobaptists to get her to deny her faith and join with her husband who was an A. R. P., but she said that some time God would provide. Her pedobaptist friends told her that it could never be that a Baptist church would be built in this town, but she said, "Only wait and see," and they did see one spring into existence as if by magic.

She not only saw a Baptist church organized in Kings Mountain, but she saw it become one of the first rank. She saw the W. M. S. organized, and was active enough to become its first secretary. She also saw the Sunday School work begin, and took an

active part in it for a number of years. Great must have been her joy when all of the anxieties of her soul were fully realized. They who sow in tears shall reap in joy. Such must have been the experiences of this noted servant of God.

She saw the church go from a mere handful to a strong vigorous body of loyal Baptists. But the best of His servants must leave us, so on Thursday, September 4th., 1919, her soul slipped away to be with him who had stood by her all of her days, but her works are still here and it is still easy to hear our folks speak of "Grand Ma Cornwell."

May her children and her grand children fill her place better than she filled it, and may they too, be as loyal to the Baptist faith as she was.

The following lines written by one of her daughters will not be out of place:

To the Memory
of
My Dear Mother
Frances Lou Cornwell.
1846-1919.

As the stream grows calmest near the tide,
And the flowers at eventide more bright.
As the day sinks on into the night
The music of the birds is sweetest.
So, as my Mother grew older, see
She was nearer and dearer and sweeter to me.

When my Mother lost her youthfulness,
And her locks were turning gray,
When wrinkles came in her dear face
Then to myself I'd often say,
"She's growing old, how sad to see
She cannot always stay with me."

When my Mother lost her youthful walk,
And her eyes were growing dim,
How oft' she'd smile and of her youth talk
And then of her faith in Him
Who always heard her earnest prayer,
And of His word, which was to her ever dear

When her dear old hands were growing thin
And her form began to bend
Then her smiles to me were even more sweet
Than when those hands could lend
For she'd smile and say,
"How I wish I could do as I did.

Now Angels have borne her angel form
Beyond the Vale of Tears.
She did not fear, Christ went before
The One she served for years.
And she's resting now in "The Heaven of Love
Enjoying forever the City of Love."

CHAPTER IV.

EARLY BAPTIST BEGINNINGS IN KINGS MOUNTAIN.

The Second Baptist To Move To Kings Mountain, Other Baptists Come Here, First Baptist Preaching In Old School House, Who Did The First Preaching, Some Early Baptist Struggles, The Seeds Begin To Germinate, Light Begins To Shine, But Very Dimly, Things Are Made Ready For The Next Period of Denominational Development Here.

A real Baptist is a wonderful power in this world. Just one is enough to begin Baptist operations in a town, or a community. Such has been the case in many a North Carolina town. I wish that I had the space to recount the many instances where this has been true, but I cannot do so here. Such was the case in the town of Kings Mountain. The first Baptists to move here were real ones. They had been tried, and they were made ready for greater trials while they were fighting for a foot hold for Baptist in this town. It was not long after Mrs. George Cornwell moved here until the Lord sent her a Baptist companion, and they became the best friends this

section has ever known. The second Baptist to move here was Mrs. Margaret Isabelle Nevitt Kendrick. Both were young women, and both were newly married. Both had been orphans, and both had been raised in other homes than their own. They had had similar experiences in many respects, and both were loyal Baptist. They knew why they were Baptist, and why they could not sacrifice their principles to be with their husbands. They were the kind of stuff the Lord wanted to begin His work with here.

Margaret Isabelle Nevitt Kendrick was born in Fairfield county, South Carolina, October 7th., 1854. She was a daughter of Cornelius and Elisia Nevitt also of Fairfield, South Carolina. Her father died when she was just four years old, and her mother died when she was about fifteen years old. She then made her home with her half brother, Mr. Joe Nevitt. When she was about sixteen years old, she attended school at Anderson, South Carolina. This place has always been noted for its schools. It now has a most splendid female college, which is only a continuation of the school Mrs. Kendrick attended when she was a mere girl. While in school at Anderson, she professed faith in Christ and joined the First Baptist church there, and was bap-

tised in Rocky River. Baptisteries were not much in use in this section of our country at that time. There were not many folks who wanted to be baptised in them any way. Nearly all who joined for baptism desired to be baptised in running water, and as Rocky River was their baptistery, she was baptised in it. Her membership remained there for some time.

She was married to Mr. John Thomas Kendrick of Waco, Cleveland county, North Carolina, March 4th., 1874. The newly married couple soon went to South Carolina where they spent the first year of their married life. Some time during the year of 1876, they moved to Kings Mountain. The town was exceedingly small at that time. There were about a dozen wooden houses here when they came. Thus you can readily see they were among the first to become citizens of this place, and for nearly half a century they lived here among the people they loved so well and those who loved and respected them as but few people are loved and respected.

Mrs. Kendrick was the mother of six children, five daughters and one son. They are all living, and all of them live in Kings Mountain except two, Mrs. J. F. Ware, and her only son, Nevitt Kendrick. Her daughters are Mrs. J. B. Thomasson whose given

name is Agnes, Mrs. J. F. Ware whose given name is Flossie, Mr. Nevitt Kendrick, Mrs. T. L. Ware, whose given name is Sallie, Mrs. J. E. Lipford, whose given name is Mary, and Miss Margaret Kendrick. The last two mentioned are members of the First Baptist church.

She has thirteen grand children living and one dead. These are very fine children. We are proud of all of them. She also has one great grand child living and one dead. Her children are among our very best citizens, and command the respect of all who know them. The same may be said of the grand children.

Mrs. Kendrick was a most wonderful house keeper, and to visit her home was to enjoy the warmest hospitality you have ever seen. She was one of the most motherly women it has ever been my privilege to know. Her heart was warm, and her words as kind as those of your own mother.

When Mrs. Kendrick moved to Kings Mountain, she brought her membership with her and placed it with Old Bethlehem Baptist church three miles out in the country. This shows Baptist loyalty more than anything else. When Baptist refuse to line up with their denomination where they live, there is usually something wrong. They have a misconception of what it

means to be a real Baptist, and they do not know that they discredit the work where they live. Baptist use too much sentiment along this line. We all need to study what this noble woman did, and then think what might have been the case if she and Mrs. Lucinda Cornwell had left their membership with their original churches. There would not have been a Baptist church here until many years after it was organized. They would have lost interest, and no one would have agitated the cause to have had Baptist preaching here. But she was loyal enough to bring her letter and become a real citizen of this section of country.

Her letter remained at Bethlehem until she called for it to join our church at its organization. She had her letter granted at Bethlehem February 15th., 1890, and was one of the Baptist to become a member here at the very beginning. Mrs. Cornwell's letter was granted by Bethlehem at the same time. They did not wait to see if the new church was going to live. They came in on the start to try to make it live. Mrs. Callie Carpenter's letter was granted at the same time also, but notice of her work will be made in another place.

Mrs. Kendrick was a very intelligent lady, and her memory was very clear, especially concerning the beginning of our



MRS. J. T. KENDRICK

church here. I did not know Mrs. Kendrick very well, but the short acquaintance I had with her was very pleasant indeed. I regret so much that I did not decide to write this book before she died. She remembered so many things that others do not know, and now, we have to largely guess at them. The author was real sick for several weeks about six weeks after he took charge here, and this sickness was greatly in his way. He did not get to learn many things he now needs so much to know. But we cannot lament, God knew best, and we must submit to His will.

Mrs. Kendrick was one of the most loyal Baptist this country has ever produced. She was solicited again and again to become a pedobaptist, but she flatly refused as any real Baptist will do. Baptist detest proselyting. They will not proselyte, nor do they want to be proselyted. They believe in every one being persuaded in their own mind. If people are what they are from honest conviction, they ought to be left alone. Mrs. Cornwell and Mrs. Kendrick showed the people who proselyted them that they knew what they were doing, and that they were not what they were for policy's sake, but for Christ's sake; and they stood, and they prayed, and they longed and they talked together, they planned,

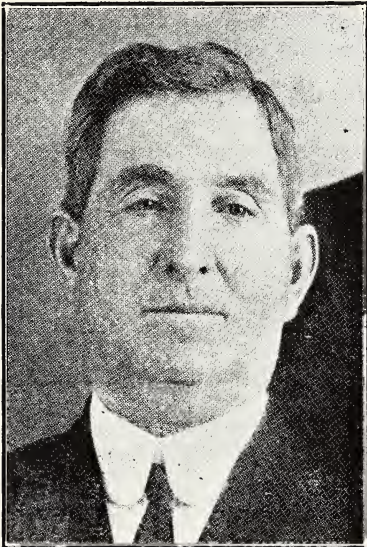
and they wept until the Lord made it possible for them to realize some of their heart felt desires. They were told that this town could never have a Baptist church in it. It was impossible for such a thing to be, but they said, "Wait and see," and they did see that a Baptist church could be built where it was thought to be an utter impossibility. A Baptist church, a real Baptist church was organized here, and it is still alive, very much alive. Do you not think so? Oh, that we had many more Baptist like these two women. What a change we would have in so many homes. Many are miserable because they have sacrificed their home training and their religious conviction just to be with their husbands, and what did their husbands amount to after they went with them? Are we commanded to be with our husbands, or are we commanded to follow Christ? Settle this while you are reading this little article about one of the Lord's anointed, one the Lord could depend upon. Baptist believe in soul liberty, not family religion. They believe in the Lordship of Jesus, not popery. They believe in freedom of conscience, and not in a cramped and withered soul. The mother who went with her husband one time, and when she thought about what she had done, one day called

her only son into the kitchen and told him that his mother was a Baptist even if she had joined with his papa. She stayed in his church for a few years, but one day she went back to her own church and told the brethren what she had done. She was received back, and has stayed there all of these years, and is happy again, and her home is happy. If you are happy, your conscience must be clear. Is this not true? It most surely is.

Mrs. Kendrick was very active in church work as long as she was able. During the last years of her life she was very much afflicted and was not able to do very much church work, but she loved her church and was just as loyal to it as she could be. While she was active she attended Sunday School and taught a class in it for many years. She was the first treasurer of the Women's Missionary Society, and loved this phase of our work as long as she lived.

She liked to recall the many struggles the Baptist passed through here. She told the author that she lay many a night and cried and asked the Lord to make it possible for the first house of worship to be built when it looked as if the lumber would have to lie on the ground until it rotted. Her prayers and her words of encouragement did much for those who came

Rev. G. Pinkney Hamrick was born 1849 and died October 15th., 1924. He was a Christian gentleman of the highest type. He served churches for forty seven years, and during this time, he was pastor of more than 7,500 people. His pastorate were in both North and South Carolina. At one time he was pastor of the



REV. G. PINKNEY HAMRICK

First Baptist church at Shelby, and was the first Baptist preacher to preach in Kings Mountain. He came here without money and without price to plant the Baptist Standard in this town. His wise leadership meant much to the Baptist cause in piedmont North Carolina. He left a wife and two children. They live in Shelby, N. C.

here to take the lead in the Lord's work.

She often referred to the dark days through which the Baptists had to pass here, and how glad she was when a Baptist preacher actually came to Kings Mountain and preached in the Old School House. This old house stood near the place where Dr. Hord's nice new residence stands. The first preacher to come here to hold a service was Rev. G. P. Hamrick. I have not learned how many times he came, but he must have been here several times according to what I have heard the brethren in the county say. Rev. J. M. Bridges was the second Baptist preacher to visit this place to preach. He also preached in the Old School House. He must have preached here regularly for nearly a year. Those who remember him say that he came for nearly a year. He was not appointed by any board, but just came here because of the interest he had in the cause. Elders P. R. Elam and C. F. Felmet must have preached here also. They did not preach in the Old School House, it seems, but as Baptists preached in their homes occasionally, it is possible that they preached in Rev. Felmet's home. I have one account of such a service. Rev. J. E. McManaway says that he preached in Rev. C. F. Felmet's home after he came here in 1890.

This surely was not the only time they did such a thing.

Rev. M. P. Matheny was the last man to preach here before the church was organized. The Baptist had been holding services in the Methodist church, and some times they held them in the Lutheran church. No one seems to know how many times services were held in either of these churches, but it must have been several. The Baptist church house was not built for some time after the church was organized, but they had services regularly. They had no regular place, except the school house.

Mrs. Kendrick and Mrs. Cornwell stood by the cause through all of these trials. It was very discouraging, but they followed their people wherever they went. If it was in the poorest home in the town, they went.

Mrs. Kendrick lived to see the old framed structure completed, and then she lived to see it go out of date as did Mrs. Cornwell. They both lived to see the old framed building replaced with a nice modern brick building, and they both saw the church grow from a mere handful to several hundred members. As has been stated, Mrs. Cornwell had to pass over first, then on Wednesday, April 4th., 1925, Mrs. Ken-

drick too, had to pass over to be with her old friend and companion in faith and labor, and her Lord she had honored and served.

She died at the home of her daughter, Mrs. J. F. Ware who lives at Mt. Holly. She had gone there for a visit, and had hoped to return, but she did not realize her desires. Her body was brought back to Kings Mountain and her funeral was preached by her pastor, Rev. C. J. Black, assisted by Rev. A. H. Sims who had known her for many years, and her daughter's pastor from Mount Holly, Rev. E. C. Andrews. A great bank of flowers covered her casket showing the high esteem in which she was held. The crowd that gathered was enormous, and many were the commendable things said about her life and work. Her body sleeps in the cemetery at Kings Mountain. Her body is mingling with mother earth, but her works are still going on. They who live for Him never die. They may stop breathing, but they never die. Their works keep enlarging, and growing in size and momentum until it is impossible to estimate them. May her children and her grand children prove to be as faithful as she. She had to begin at the beginning. They only have to build well upon the foundation she helped to lay.



MRS. GEORGE W. CORNWELL.

The first Baptist to move to Kings Mountain. She was one of the foundation stones of the Baptist cause in Kings Mountain.

The following lines written by Mrs. Emma Austelle express the friendship that existed between Mrs. Cornwell and Mrs. Kendrick.

So often we think that we have many friends,
But when come the days of trial.
There may be some, or there may be none.
Who will be with us when we are lonesome,
And need to be cherished o'er our blue days
Or aided in times of distress.
When we find one that'll stay
Through any kind of day
Then a true friend you'll surely witness.

Between our dear mothers such a friendship was
Which was nearer it seemed than a brothers.
For often in families children find fault
But not so, where these two with each other.
We children ne'er heard them speak aught than the best
Of the other who was their true friend.
In sunshine, in shadow, in sickness, in health
Midst those of poverty, or those of wealth.
Four helping hands they'd lend.

For the Master they stood so strong in their love
Or the Church held by them most dear.
They'd sing and they'd pray, 'naught could them dismay
When no church of their faith was here.
When the cherished time came, that a Church by the
name
Of Baptist, was built in our town,
Then the names of the two.
Who to their faith had been true
Were the first on the roll to be found.

Through hardships and trials, they wandered their way
Together, in home, church, and town.

When old age came their way this friendship
With many joys did abound.

For through faith in their prayers, this small church
has grown

Into an edifice of beauty and might

To-day, together they're in that "Haven of Rest",
By their children, their town, and their Church they're
blest

As two who ever pointed the way to the "Right".

I will now mention some of the other Baptists who came here after the two sisters I have taken so much time to tell about. The next after Mrs. Kendrick was Col. Peter P. Hoke. He came here about 1881, as best I have been able to learn. His wife was dead, but he had one faithful Baptist daughter. He had two other daughters, but they were not members, or I can find no record of their membership here, or at Bethlehem. Mrs. Callie Carpenter is his daughter, and has been faithful to the work through all of these years. She has never flinched a single time, but has stood by the work all of these years. She was in the organization, and has been a member of this church since that time. She is still active in church work, and is doing all that she can to help in the activities of the church.

Mrs. L. Homesly seems to have come

here about the time that P. P. Hoke moved here, or possibly a little earlier. There was not much difference in the time of their coming. Mrs. Homesley came here to run a hotel, or some thing of the kind, any way she was here and showed that she was a Baptist. Gaston Littlejohn and his family came here soon after P. P. Hoke. He and his wife, Susan Littlejohn, and their son, Robert, were members and attended church, as did all of those I have mentioned above, at Old Bethlehem. Gaston Littlejohn was an uncompromising Baptist, and was as loyal as any man has ever been. He loved his Lord and his church. I knew him well, and I am glad that I knew him. He has a daughter living here who is one of the most useful members in our church. She teaches the beginners class in the primary department of our Sunday School. She is an expert at the business. Her place is going to be hard to fill when she has to give up. He has a son here who is a faithful member also.

After Brother Littlejohn, others came here to help in the work. I do not know the order in which they came, but among them were the Baumgardners, the Longs, the Reynolds, other Kendricks, the Cobbs, the Felmetts, the Poteats, the Morrisons, the Dickeys. Two of Brother Dickey's

daughters are still with us. These are Mrs. Lula Woodward and Mrs. Joe Cole. They are as loyal as members ever get to be. Many more came a little later. I do not know the names of all of them, but today, we have about one fourth of the population of the town. The First church has about one thousand possibilities, and the other churches have a goodly number. The little beginning has become a mighty host. At first the Baptist were not noticed very much but now they are noticed and recognized among the first.

When the Baptist began operations here, the State Board did not recognize them very much. Rev. C. Durham was corresponding secretary of the State Mission Board at that time, and as much as he was interested in the work in this state, he seems not to have considered this point worth while, and did not make any appropriation for it until several years later; that is, until the church was organized and planned its church building. Because of this, the Baptist of Cleveland county gave what they could to have preaching here. Brother A. P. Spake says that he was present several times at our fifth Sunday meetings, or Union Meetings as they were called, when the matter of the mission point at Kings Mountain was discussed and collec-

tions taken to pay a preacher to hold services here. I have not been able to learn just how long this was done, but it must have been ten years at the very least because the mission board did not appropriate a cent to this place until March 21, 1890. Rev. J. E. McManaway was the first preacher to get any help from the Board for his pastoral services here. I have had the records searched, so I know that I am correct in my statement concerning this one thing. The organization of the church here must have been delayed considerably because of this one thing. If the Board had taken the matter under consideration, it might have been that the church would have been organized five, or possibly six years before it was. The Baptist here at that time were poor; that is they did not have much money. They lived well, but they did not have very much money. The truth of it is, money was so scarce no one had much to spare. It was a hard pull for the Baptists of the state to raise twenty five thousand dollars for state mission at that time. We did not have the money as we have it today, and then, a worse thing than poverty was wrong with us at that time. We had not gotten the vision we ought to have had. People do not do much until they get a vision, and the Baptists

of the state at that time had not gotten the vision of what it meant to evangelize our state, and there was another terrible malady among us at that time, one we have not been entirely relieved from up to this good hour. I still see some very marked symptoms of it, and I still can see signs of the awful pains it produces on certain occasions. This malady is known as **old time, down right stinginess**. It is an awful disease when it gets hold of Baptists. The New Testament designates it as idolatry. We have real epidemics of it occasionally, but it is hoped that the worst of it is past. But it is still bobbing up in our work when we have to make strong appeals for help for the different objects we have to care for. However, stinginess was not the real trouble with the brethren at Kings Mountain when the work was being planned. Money was very scarce then, and our folks were not rich. They lived well, as has been said, but they did not have much money they could use for the Lord's work. It took all that they could get to provide for their families. They did not live in luxury then as they do today; and to provide a comfortable living, was quite a task. Cotton was very low, and this says that wages were extremely low. You can get as much for a day's work today as you could for a

week's work at that time, and some can make more in one day than they could in a week at that time. It was hard for the first Baptists to support a pastor here at that time.

Another thing that held the work back at this place was lack of leadership. They were not organized, and they did not have a real leader among them. They had many good men, but they did not have a man who could lead them to undertake such a great task as they had before them to become a church. But finally the right man came here and took hold of the work, and the church became a reality. Their long hopes were realized, and the day was dawning for a Baptist church to be built in this town. Eighteen years of the town's existence had passed, and still there was not a Baptist church. Baptist services had been held, but nothing definite had been done. Baptist were like sheep without a shepherd. They were attending church, as they liked, just any where, and some not at all. Their children were attending Sunday School at pedobaptist churches, but this was not satisfactory. They could not expect them to use our literature, and because of this, they could not be taught our distinctive doctrines. They were being taught the doctrines of the other denomi-

nations. They had their denominational literature, they were expected to have it, but this was not doing our children any good. They were drifting toward the other folks, but the day was dawning for other things to be taught, and for other people to show their doctrines to their children, and things came to pass which were never dreamed of when the Baptist cause was first mentioned in this town.

“God leads in a mysterious way,
His wonders to perform.”

A great occasion was just ahead of the Baptists of Kings Mountain, and the following chapter will tell what it was.



SIX OF THE ORIGINAL MEMBERS.

These are J. C. Baumgardner, J. R. Reynolds, Mrs. J. R. Reynolds, Mrs. Henry Poteat, Mrs. Callie Carpenter, Mrs. Sylvanus Mauney.

CHAPTER V.

THE ORGANIZATION OF THE CHURCH.

When Organized—Where Organized—The
Members Who Were In The Organization
—The First Pastor—The First Clerk—The
First Deacons.

History ought to be facts, but it is impossible to get facts when you have no records from which to get them; such is the case with the history of the organization of the First Baptist Church of Kings Mountain. The old book is lost, and while a careful search has been made for it all over this town, and out of town, it cannot be found, so the account of the organization of the church had to be gathered from many sources. Newspaper files have been searched, the memories of the old members have been tried out in every way, all kinds of angles of approach have been made, but the old church book still remains hidden, or possibly destroyed. What a sad thing it is to think that it is impossible to give the story of those noble deeds of love, sacrifice, prayer, and faith that were made by those who stood by the work of the Lord here for the first twelve years. All that

can be found concerning their work is in the associational minutes of 1890, and all that is said in them is that S. J. Poteat and Col. P. P. Hoke represented the church in the meeting of the association at Zion, and that they presented a petition to that body at that time to become a member of it, and when the Articles of Faith and Church Covenant had been examined, they were found to be orthodox, and the church was admitted. Nothing more is said except that it had recently been organized. Now, what did they mean by "recently?" It is hard to say, but from all that can be learned concerning the beginning of the work here, the church must have been organized early in the spring of 1890. Three things lead in this direction. First, the members who came from Bethlehem received their letters from that church February 15th., 1890. So then the church must have been organized some time after that date. The second thing is the date of the deed. It was made March 21st., 1890, and it was made to Gaston Littlejohn and J. Morrison, deacons of Kings Mountain Baptist church. They could not have been deacons until the church was organized, so the church must have been organized near that time, or at that time. The third thing that leads one to believe that the church was organized

between February 15th., 1890, and March 21, of the same year is the fact that an application for aid from the State Board was made to Dr. Columbus Durham-March 21st., 1890, and he appointed Rev. J. E. McManaway the first missionary to this field. This is not guess work, but fact. Now, with all of these threads of information before us, is it not reasonable to believe that the church was organized on March 21st., or near that time at least? The old folks tell us that a meeting had been in progress for several days, and that it closed in the morning and the church was organized the following night. This meeting was held by Rev. M. P. Matheny, and possibly Rev. C. F. Felmet, but some think that McManaway held it by himself. This is the reasonable thing to believe about it, and yet Felmet was living here at that time, and as he was not likely to have been engaged in a country meeting at that season of the year, he must have been in the meeting whether he preached any in it or not. He encouraged the work very much in the beginning, and it is not likely that he would have lived here and not aided in the work of such an important meeting as that was. The meetings was held in the Methodist church which then stood just opposite the Baptist church and where the

Presbyterian church is now located. The meeting resulted in several converts, and best of all, the church we now have. Only two males were converted and joined during the meeting. These were Samuel J. Po-teat and Joe R. Reynolds. They were the first to be baptised here. Others joined, but they were young ladies, or possibly children. Their names have not been secur-ed.

The presbytery that organized the church was composed of Rev. M. P. Mathe-ny, Rev. T. H. Mullinax, the marrying par-son of Grover, Rev. P. R. Elam, and pos-sibly the deacons of Bethlehem Baptist church.

The church was organized with thirteen male members, and a few more females. The exact number of females cannot be learned. Rev. J. E. McManaway says that it was organized with less than thirty members. The associational letter reported thirty six members, but did not divide them so that you can know how many males, or females they had. It just states that they had thirty six members September 26th of that year. There must have been about thirty, as we have nearly that many names we know were in the organization. As we have no record of those who joined, we cannot say definitely how many there was

on the start.

The male members were William Cobb, Gaston Littlejohn, J. Morrison, J. C. Baumgardner, C. F. Felmet, Henry Poteat, J. R. Reynolds, P. P. Hoke, S. J. Poteat, Robert Long, Thos. Felmet, Robert Littlejohn, and the following females; Mrs. William Cobb, Mrs. Gaston Littlejohn, Mrs. J. C. Baumgardner, Mrs. C. F. Felmet, Mrs. Henry Poteat, Mrs. J. R. Reynolds, Mrs. Robert Long, Mrs. Lucinda Cornwell, Mrs. J. T. Kendrick, Mrs. Sylvanus Mauney, Mrs. Sam Cornwell. Mrs. Jane Dixon, Mrs. Callie Carpenter, and a few single girls whose names have not been learned. Possibly there were not but twenty seven or eight in the organization, but thirty six were reported to the association that fall. McManaway says that he held a meeting some time during the summer, and if he did, it is probable that he added several more to the church before the meeting of the association. He does not remember how many professions he had, or how many joined the church. The minutes just state that they had thirty six members, and does not say who they were, or how they were secured.

Thirty six years have wrought some wonderful changes. Those faithful men and women who undertook such a stupendous

task here thirty six years ago have all passed away except ten. These are Mr. and Mrs. J. R. Reynolds, Mrs. Henry Poteat and her two daughters, Mrs. S. Mauney and Mrs. Sam Cornwell, S. J. Poteat, J. C. Baumgardner, Robert Littlejohn and Mrs. Callie Carpenter.

Who was the first pastor of the new church? Now, there is some question about who was the first pastor. Brother J. C. Baumgardner says that Rev. M. P. Matheny was the first, but Dr. F. C. Hickson says that Rev. J. E. McManaway was the first. If Matheny was the first, the church had three pastors the first year. J. E. McManaway became pastor the first of April, 1890, and preached during the summer. Dr. Hickson says that McManaway and Matheny had some misunderstanding about the work and that Rev. McManaway resigned before the year was out. However, this may have been, McManaway began work here the first of April, 1890, and preached here for a few months. then resigned. He says that one of the brethren made it hard for him and he resigned because of this. He surely remembers what he left for, and it is needless to say more about this part of the story. If Matheny was the first pastor, he certainly did not serve long after the church was organized,

and when the church was organized, he gave way for the other man. Anyway, he did a noble work, and ought to have remained here for several months after the church was put on its feet.

When McManaway left the church it was in a dreadful condition. The members were few and very weak and unorganized. They had their house hulled in, but they did not know how to manage a church as it should have been managed.

The State Board was spending forty dollars a year on the work, and this was two fifths of the pastor's salary. It was responsible for the service the church was due to have, so when McManaway resigned, Dr. Columbus Durham wrote Dr. F. C. Hickson who was then pastor at Gastonia to go over to Kings Mountain and see what could be done for the little struggling church, so he preached on week nights and Sunday afternoons the remainder of the year and after the association, gave more time to the work. Dr. Hickson did much good here. He was a wonderful preacher, and a most wonderful scholar. He has travelled extensively, and is an interesting speaker. He commanded the respect of the other denominations, and drew large crowds to hear him. He preached in the Lutheran church the most of the time un-

til they entered the new church building. Possibly he did all of his preaching in the new church building, but since the Baptists left the Methodist church during the pastorate of McManaway, it is probable that he preached a few times in the Lutheran church. Any way, he did much good while he was here. A fuller account of his ministry will be given in the chapter on the first pastors of the church.

The first clerk of the church was Col. P. P. Hoke. He was a very earnest Baptist, and studied the work carefully. He it was who drafted the Articles of Faith for the new church, and also wrote the Church Covenant. It is to be regretted so much that these precious documents cannot be found. They were in the old church book, and since it was lost, all was lost. When the church applied for membership in The Kings Mountain Baptist association, the brethren who examined the Articles of Faith and Church Covenant, for this church, reported, they said they were the best they had ever seen. It means much to have correct Articles of Faith and Church Covenant. What a pity such an important document as these Articles of Faith were, should be handled so carelessly that they have been forever destroyed, or lost.

The first deacons of the church were J.

Morrison, Gaston Littlejohn, and Henry Poteat. Two more were elected very soon after the church was organized, and were ordained while Rev. J. E. McManaway was pastor, or a little later by a Presbytery composed of T. H. Mullinax and others. Rev. McManaway remembers the meeting when they were ordained. These were J. C. Baumgardner and J. R. Reynolds.

This chapter is not what the writer wishes that it was, but he has done the best he could with what he has had to gather information from. He wishes to add just one word here. Here is what it is: if you are a church clerk, please do not carelessly throw the minute book around and allow it to get lost. You have the history of the church in your hands, and what you do with it will determine what shall become of the history of your church. How we do need good, interested church clerks!



THE OLD WOODEN BUILDING

CHAPTER VI.

THE FIRST BUILDING.

The First Lot, Secured, Other Lots Secured, The Erection of The Old Framed Building, The Struggles Through Which The Baptists Had To Go To Erect Their First Building.

The last chapter closed with an account of the church just organized, but without a home. The deacons had been ordained, the pastor had been called, and several other important things had been done toward the organization of the church, but the church was homeless. A church cannot do much without a church building, and this is especially true with Baptists. They hold to such doctrines that they must have their own house to worship in to prosper. This was true at Kings Mountain, and is true with them anywhere. Before they could build a house here they had to secure a lot. This was not an easy task. Two things were in the way. First, they did not have the money to purchase an expensive lot with, and the second thing was that they could not get a location easily. But the Lord always leads in matters of this kind, so he opened the heart of a good

Presbyterian, Mr. John H. Craig of Gastonia, and he donated a lot to the church as long as it is used for church purposes. This lot is on the south corner of Mountain and Piedmont Streets. The lot was fifty feet by one hundred feet, and contained five thousand square feet of land. It was deeded to Gaston Littlejohn and J. Morrison, deacons of Kings Mountain Baptist church, and is dated March 21, 1890. This gift from Mr. John H. Craig meant much to the Baptist cause at Kings Mountain. This is the lot that the first house was built on, and that a part of the present building stands on.

The second lot was purchased from Forest Floyd and lies just south of the original lot. It extends fifty feet further south than the old lot, and was one hundred and fifty one feet long. This extended across the back end of the original lot and even beyond it. A part of this lot has been sold, so that today, we do not have all of the length of the lot as it was purchased by the church.

The deed to this lot was made February 13th., 1911. Brother Floyd purchased this lot from C. A. Dilling for two hundred and fifty dollars, and sold it to the church for just what he gave for it.

The third lot the church bought was the

one lying west of the church. It was sixty five feet wide and one hundred feet long. It was bought from Dr. J. G. Hord, commissioner. The church does not own all of this lot at present. The deacons decided that they would sell a part of it and Brother Forest Floyd and Brother J. C. Baumgardner bought it. It now belongs to the Floyd heirs. The church ought to have kept it by all means. It is needed so much just now. Of course it can be had, but it would have been so much less expense for the church to have kept it.

The church now owns an eighty foot front and one hundred and fifty foot back. This is a very nice lot, but it is not large enough for the house it needs. The church needs a house much larger than it has, and it needs a play ground for the lower grades of the Sunday School to have little social gatherings on. This would add so much to our work. The primary department is not half as large as it should be, and then, the Junior and Intermediate departments are entirely too small. For us to take care of them as we should would require twice as much house as we have. Our folks are optimistic and determined to undertake almost anything they feel to be necessary. They keep talking about more room in our house. The General Superin-

tendent says that we must have it, or we are going to have to curtail our work. Of course we cannot do that, so there is nothing to do but to plan for more building, and to do this is going to require more land. The original lots will have to be purchased once more. The mistake of the past will e'er long have to be repaired. Let us take courage and go forward.

After the first lot was secured, the next thing to be done was to build a house. This was a tremendous undertaking for so small a church as this was at that time, but they had a few who were determined. They did not have much money, but they had faith in themselves, and they had faith in God.

The brethren made their plans for their building, and secured Mr. John T. Kendrick to oversee the building of the house. Mr. Kendrick was a Baptist but was not a member here. He owned a saw mill and a mill here, and while he was not a rich man, he did all that he could for the church. Several in the country gave lumber, possibly two thousand feet. This meant a great deal for the church. Rev. Philip Elam did what he could among the brethren in the other churches. Is not known just how much he raised away from here, but it was enough to help the work con-

siderably at that time. The house was begun while Rev. J. E. McManaway was pastor. He began the first Sunday in April, but did not preach here very long. A misunderstanding arose between him and Rev. C. F. Felmet and he resigned. This threw the work back just a little, but Dr. F. C. Hickson soon took charge of the work, having been appointed by the State Mission Board to straighten out the work here. Dr. C. Durham was Corresponding Secretary of the Board at that time, and Dr. Hickson was pastor at Gastonia. This made it easy for Dr. Hickson to serve here. He continued the work, and he says that he gave nearly all that the church paid him for his services, toward the new building.

The building committee was composed of the following brethren; P. P. Hoke, J. C. Baumgardner, and C. F. Felmet. They were the finance committee also. One of the first pastors says that Rev. C. F. Felmet did more than any other man in raising money to pay for the house, but all worked hard to get money enough to get the church hulled in, and when it was hulled in, it looked like that it would never be finished. Mrs. J. T. Kendrick said that she lay many a night and cried and prayed to the Lord to make it possible for the house to be finished. The lumber was lying on

the ground, and it was damaging very much. She was afraid that it was going to rot before it could be used, but God provides when we trust him. It was so at this place. God opened the hearts of the people, and they gave enough to finish it. It took nearly two years of faithful work to get it so that it could be used for services, but it was finished because the people had a mind to work. Every one was given a chance to work who wanted to give anything to help build it. Some did not have money, so they were given a chance to work out what they wanted to contribute. This helped considerably as money was so scarce at that time.

When the Kings Mountain Association met with Waco Baptist church September 22-24th, 1891, at the Wednesday evening sessions, Dr. C. Durham preached a powerful sermon, after which a cash collection was taken for the church at Kings Mountain to assist in completing its house of worship. The following brethren gave the amounts opposite their names;

Rev. J. M. Bridges	\$5.00	Rev. T. Bright	\$5.00
Rev. G. M. Webb	\$5.00	Rev. G. A. Gold	\$5.00
H. F. Schenck	\$5.00	Rev. C. E. Gower	\$5.00
Joe S. Wray	\$5.00	Mrs. Hulda Miller	\$1.00
Rev. G. P. Hamrick	\$5.00	F. M. Miller	\$1.00

S. L. Dellinger	\$1.00	D. A. Grigg	\$1.00
J. A. Roberts	\$1.00	Rev. A. M. Ross	\$1.00
J. A. Camp	\$1.00	C. L. Mauney	\$1.00
E. L. Wallace	\$1.00	W. G. Hord	\$1.00
M. A. Pool	\$1.00	Jonas Jenkins	\$2.00
M. L. Plonk	\$1.00	Robert Brown	\$1.00
M. L. Putnam	\$1.00	W. H. Hoover	\$2.00
W.M. Gaidinghagin	\$1.00	D. S. Lovelace	\$1.00
D. J. Hamrick	\$1.00	D. J. Hamrick	\$1.00
J. L. Pruett	\$1.00	Noah Hamrick	\$1.00
W. W. White	\$1.00	E. F. Dellinger	\$1.00
P. J. Kendrick	\$1.00	A. A. Wagstaff	\$1.00
C. A. Hamrick	\$1.00	T. Hicks	\$1.00
Miller Eskridge	\$1.00	Zion Delegates	\$3.00
J. A. White	\$1.00	Hugh Borders	\$1.00
J. A. Black	\$1.00	T. J. Dixon	\$1.00
W. F. Peeler	\$1.00	Mrs. C. Miller	\$1.00
J. M. Elliott	\$3.00	C. M. Stewart	\$1.00
D. H. Elliott	\$1.00	Jeff D. Elliott	\$1.00
A. E. Elliott	\$.50	T. D. Yarboro	\$1.00
J. M. McCullough	\$.25	Mrs. M. E. Putnam	\$.50
M. Borders	\$.50	W. P. Wilson	\$1.00
S.Arrowood	\$1.00	M. T. D. Putnam	\$.50
B. H. Parker	\$1.00	Andrew Parker	\$1.00
Rev. A. C. Irvin	\$5.00	R. L. Limrick	\$2.00
Charles Putnam	\$1.00		

TOTAL \$104.25

This collection showed that the association was in sympathy with the young, struggling church at Kings Mountain. The

above list is given that we may not forget those who helped us when we could not help ourselves.

Several collecticns were taken in public meetings at other times and places, but the above is the only one I have been able to get.

The First Baptist church at Shelby gave the church here the first seats they used in the old church. They were not very comfortable, but they served the purposes exceedingly well. When the new church was built, these old seats that had been used in the old church were sold to Rev. G. D. Herman, a Methodist preacher who built a chapel near where Grace church now stands. He was to pay forty dollars, but the brethren donated twenty dollars of this amount to the chapel, so they did not get but twenty dollars for them. The old bell, which was used so long for school purposes at Iron Station, Lincoln county, was bought by the church here for twenty five dollars and was used on the old church house until the new one was built then it was sold to the Ebenezer Baptist church, a colored church north of Kings Mountain, for twelve and one half dollars. It is still regretted by many that the bell was ever let go. It could not have been more than a souvenir, but some had heard

it sound out the call for worship to the people of God so long and so many times that they did not want it to leave town, but it is gone now, and is still on a house of God. Let us not worry over it, but think of the good purposes it served while it was here, and that those who listened to it so many times have long since passed over the river where they hear the bells of the paradise of God.

The first organ used in the old church house was furnished by P. P. Hoke, but was taken out after it had been used for some time, and when he took his organ out of the church, another was bought. This was while Rev. T. Bright was pastor. This organ is still here, and is used by some of the organizations of the church.

The seats now used in the basement where the Business Men's Bible Class meets every Sunday morning, are those that the church bought when they discarded the old seats that the First Baptist church of Shelby gave them. These seats were bought in Charlotte. A committee consisting of Rev. A. H. Sims, George W. Kendrick, and J. C. Baumgardner, was appointed by the church to secure the new seats, Brethren Kendrick and Baumgardner told their pastor, Rev. A. H. Sims, that if he would go to Charlotte and buy them,

they would pay his expenses, and they did. He bought the seats for two and one half dollars each knocked down. They were shipped ready to be built. Mr. Julius Weir made them for the church. Others assisted him, but their names are not known. These new seats aided greatly in the work at this place. They were so much more comfortable than the old ones. This gave impetus to the work, as it always gives life to a church to make some needed improvement. It has been so since the present pastor took charge.

The old church had a steeple on it, and on the top of this tower a fish was placed, as was the custom at that time. Brother Elam who raised so much money for the church outside of the town, said that he did not want the fish there, but he was too late in objecting. The fish was already on it. It is not known why he objected, but was not the fish a fitting thing to place on the tower of a Baptist church? A fish likes water, and so do the Baptists. They spoil away from water, and so do many of the Baptists.

Thus the old frame house was undertaken and finished. It was not an imposing structure, but it served the people of God exceedingly well. It was not modern in arrangements, but it did what nothing else

had done in this town before. It served to house the people called Baptists, and that meant a great deal. After all, it is not the house that makes a church. It is the organization within it.

This church had that. It was not wealthy, but it had faith, it was small in numbers, but large in works. It was in the midst of pedobaptists, but it stood for "the faith once for all delivered to the saints." It had its struggles, but they all brought the church nearer to the Lord of us all. They were tried in every way, but they did not waver. They stood firm and the Lord used them for the beginning of one of the best churches in North Carolina. This church is more than a house, it is a monument to the labors of those faithful men and women who stood together here to defend the faith of their fathers. As long as this church stands, will it not tell the story of those two women who came here to begin house keeping and to raise their families? Those two Baptist women can never be forgotten as long as Kings Mountain Baptist church stands.

CHAPTER VII.

PASTORS WHO SERVED FROM THE ORGANIZATION UNTIL 1900.

Their Birth And Service In The Master's Work. Living Or Dead.

The First Baptist church of Kings Mountain had seven pastors from its organization until 1900. It seems that the church could not get a man who could stay long enough to do very much good. It had three pastors the first year after it was organized, or we might say that it had three pastors the first seven months of its existence. This did not do the church much good. A pastor cannot do much work in one year, and if he is a real organizer, he cannot do much real work in two years. Many churches have been ruined by changing pastors every two or three years. It is an injustice to the pastor, and it is more to the church. Long pastorates have meant most to the cause. The first pastor here, according to what the brethren say, was Rev. M. P. Matheny.

The following is a sketch of his life and work;

M. P. Matheny was born in Putnam county, Tennessee, in 1852, and was educated at

Georgetown and Bethel colleges in Kentucky. He was licensed to preach in 1875, and continued in the work for forty three years. He traveled and preached extensively in all parts of the south, Mexico, and Canada. He was corresponding secretary of the Sunday School work in Missouri for two years, and was assistant corresponding secretary of the State Convention of Texas for one year.

He was city missionary in Chicago for one year, and was missionary of the State Convention in Arkansas for two, or possibly three years. He was a great evangelist, and after he had served in so many official ways as evangelist, he travelled for some time as an independent evangelist. He preached in many sections of North Carolina. He is remembered distinctly in Union, Mecklenburg, Cleveland, and Rutherford counties.

He held pastorates in North Carolina, Missouri, Oklahoma, Arkansas, and Texas.

In all of his work, he was preeminently successful. The worst blunder he ever made was to join the Gospel Missioners and line up against the Boards. He soon saw the folly of his decision and went back to his former views. The whole undertaking was a failure, but many of the best men and women we had lined up with the



REV. M. P. MATHENY

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movement. Among them were Rev. G. P. Bostic, Wade Bostic, and their sister, Miss Attie Bostic who were raised at Shelby, and are of such noted missionary fame. Many of the pastors of the Alexander association went with the movement and have never come back to the work of the boards. Among them is the noted Parks Gwaltney. How sad that such good men made so serious a mistake. Rev. Matheny was very sorry that he went with the Gospel Mission movement, and so expressed himself in the later years of his life.

Rev. Matheny was a writer of rare ability. He was editor of a Baptist paper in North Carolina, the name of which I cannot give just here. He was also editor of The Regular Baptist in Missouri, and later of The Baptist Commoner, and still later he was associate editor of The Baptist and Commoner, located at Little Rock, Arkansas.

He was manager of the Sunday School committee of the State of Texas for several years, and did a great work in that capacity. The Committee was greatly in debt when he took charge, but within a few months, he had the debt raised and the work placed on a safe basis.

The rare gifts combined in him as singer, orator, writer and preacher, made him a

master of men. He was a power in the pulpit, and held some very great meetings. He was humble, and did not assume any arbitrary attitude toward any body, or anything. His friends loved him and his enemies hated him because of his power to do things for the Lord. He was as broad as the love of God, and as narrow as His truth.

Rev. Matheny was twice married, his last wife being a sister of Mrs. A. H. Sims. He died August 15th., 1918, at Texarkana, Texas. His body was laid to rest in the State Line cemetery Sunday afternoon, August 16th, 1918. His funeral was preached by Ben M. Bogart. He had requested that Rev. Bogart preach it and his wishes were carried out. Bogart was assisted by Elders U. W. Jarrell, T. H. Carter, C. C. Winters, C. A. Gilbert, and D. N. Johnson. These preachers also acted as pall bearers.

His grave was covered with beautiful flowers placed there by his friends. Thus closed the life of the man who came to Kings Mountain and planted the Baptist standard by organizing a church.

Rev. J. E. McManaway was the second pastor of this church according to what has been told concerning the list of pastors of this church. He took charge of the work,

April the 1st., 1890, having been appointed missionary for this place, March 21st., 1890, and preached his first sermon the first Sunday in April following. He spent the night before with Rev. C. F. Felmet and held a service in his home.

Rev. J. E. McManaway was born in Chamblissburg, Bedford County, Virginia, June 4th., 1858. This place has been called the "Hot Bed for Baptist Preachers." His parents were Charles Harvey and Nancy Ann McManaway. He had two brothers who were Baptist preachers. They were A. G. McManaway, D. D., who was pastor of the First Baptist church of Charlotte, N. C., for a long time. J. M. McManaway, D. D., who was pastor of the First Baptist church of Shelby at one time, and one brother, a physician, Dr. C. G. McManaway, of Charlotte, N. C. He also had four sisters.

He was educated in the free schools of Virginia and Wake Forest College. He took his seminary work at Louisville, Ky.

He was licensed to preach when he was sixteen years old, and was ordained while he was living in Charlotte, by the following presbytery; Rev. C. E. Gower, Dr. C. Durham, and Drs. A. G. and J. M. McManaway. The ordination took place in the First Baptist church of Charlotte.

His first pastorate was Olivet Street



REV. J. E. McMANAWAY

Baptist church, Charlotte. This church became 12th. Street Baptist church, and then was changed to 9th. Avenue.

He was pastor of the First Baptist church of Concord, First Baptist church of Belmont, First Baptist church of Kings Mountain, Fort Mill, First Baptist church of Greer, S. C., New Westminister, First Baptist church of Walhalla, S. C., and the following country churches; Catawba, Liberty, New Bethel, Calvary, Washington, Milford, Friendship, Locust Hill, White Oak, Siloam, Pleasant Grove, Unity, and Fork Shoals, S. C.

He was editor and proprietor of the Fort Mill Courier in South Carolina. He was also Field Editor for the Baptist Courier of South Carolina, located at Greenville.

He was state evangelist for the South Carolina Convention for three years, and Home Board evangelist for fifteen years.

He married Miss Carrie Freeman of Charlotte, N. C., and has seven children, five boys and two girls.

He has the following to say about the work here while he was pastor; "I began the work at Kings Mountain about 1889—may be a little earlier, or a little later. I lived with my brother, Dr. A. G. McManaway in Charlotte. He was the pastor of the Tryon Street Baptist church. I preach-

ed twice a month at Fort Mill, S. C., and once a month at Belmont, N. C., and once a month at Kings Mountain. That was my field. I usually preached at Kings Mountain on Saturday nights and Sunday mornings and evenings. I think that I began going there before the church was organized, though I am not certain about it now. Rev. C. F. Felmet was living at Kings Mountain and preaching to country churches around there. As I remember he began the work, or with Col. Hoke got it started. Col. Hoke was a citizen there, and a leading Baptist. His wife had been dead for some time. The first Saturday night there I spent with Rev. C. F. Felmet and preached in his home. It might have been that the church was organized that night. I remember, dimly, we got the number of Baptists present that night—males and females—it might have been for the purpose of organizing; though I remember another night—a week day night—when we had a meeting and Dr. F. C. Hickson, who was pastor at Gastonia, was with us, and preached and we had special business of some kind. That meeting was held in the unfinished building we had started on the street running up the hill from the old depot, or just above the depot in the direction of the mountain, and near where,

I was told, the second house was built, if not on the same lot. That building was finished before I left there. I remember we had a fine crowd present that night and a great sermon from Dr. Hickson. It made a profound impression on the audience, made up of different denominations. If the church was not organized that night, it must have been the ordination of some deacons.

There were very few Baptists living there at that time. The Lutherans and the A. R. P.'s were strong, and the Methodists were in good shape. The Baptists were not only weak, but poor, the most of them at least. Col. Hoke was the first Church Clerk, and as they had church conferences regularly, you ought to have a clear record of the proceedings all the time I was there.

Mrs. Callie Carpenter lived near the church upon the hill in a white, two story house with double story piazza all across the front, and that was my home the most of the time while I was there. Her father was one of the leading members and she was well fixed and a great Baptist, and a splendid good woman. She remained true to her faith as long as I knew her, and loved her church.

I think the church was organized with something less than thirty members. They

were a faithful, noble band, and I loved them dearly. There were the Felmetts, all of them faithful, one son becoming a preacher—Rev. J. P. Felmet—and has been a valuable worker, Col. Hoke, who kept batch, the Baumgardners, who ran a small livery stable, Mrs. Homesly, who ran the Blue Ridge Hotel, and who was the mother of Miss Lillian Homesly who became so famous as a singer, the Littlejohns—mighty good people, and the Poteats, who lived at the only cotton mill then built there. I do not recall the names of any of the others though I remember others whose names have gone from me.

As for salary, I did not receive much, possibly I averaged five dollars per month. I remember my railroad fare was one dollar and twenty cents, sixty cents each way.

When I first went to Kings Mountain, the other denominations had very little dealings with the Baptists, but they came to be very friendly and helpful. We worshipped in the Methodist church house while our house was a building. Our church grew rapidly, I think there were over a hundred members when I left. I quietly resigned and left, I do not know who succeeded me. Though I have passed through Kings Mountain hundreds of times since I was pastor, and in a way have kept up

with the work and the wonderful growth of the town, I have never gone back there since I left them as pastor. I have a warm place in my heart for the church and city, and I trust that the Lord used me in some way, while I was there, to accomplish a little good.

The above letter gives information concerning conditions here thirty six years ago. Brother McManaway is right in the main, but in some points he is not. As has been stated in a former chapter, he was sent here by the State Mission Board. The records are very clear on this point. These records are in the Corresponding Secretaries's office in Raleigh. If they had been here they would have been destroyed, or I suppose that they would.

Rev. McManaway held the first meeting with the church after it was organized. He has always been a great evangelist, and he must have held a fine meeting here. He says that several joined the church, but does not remember how many, or who they were. He did the first baptising that was ever done in this town. The first two men to be baptised were Brother S. J. Poteat and Bro. Joe R. Reynolds. Brother Reynolds is still a member with us, but Brother Poteat has moved to Bessemer City.

Bill Fife held a meeting in a big tent while McManaway was pastor here. The town was wonderfully moved by the meeting, and much good seemed to have been done. Fife's sister died while he was in the meeting here, and he left McManaway in charge of the meeting while he attended his sister's funeral at Wilmington. When he returned, he found the meeting going good and offered McManaway a salary to go with him. He did not hold but one meeting with Fife. He was a crook, and McManaway found it out on the start, or he might have ruined him.

McManaway is still an independent evangelist though he has been preaching for many years. His home is in Greenville, South Carolina. His mind is still active, and he can write like a boy. He has held hundreds of meetings all over the south, and is still doing work for the Master as opportunity comes to him.

McManaway resigned before the year was out and left the work without a pastor, and as preachers were very scarce at that time, the church had to do without a pastor for a little while, but as this work was under the direction of the State Board, it was largely responsible for the pastor. So Brother Columbus Durham, who was Corresponding Secretary of the State Mission

Board at that time, wrote Dr. F. C. Hickson to go over from Gastonia where he was pastor to look after the work. Dr. Hickson complied with the request, and began preaching here the latter part of 1890. He preached the remainder of the year on week nights and Sunday afternoons. He held one protracted meeting while he was pastor, but no record of the meeting can be found. It is not known how many professions of faith they had, but the meeting was a success.

The house of worship was not completed while he was pastor here, and he gave largely toward the erection of it. If it had not been for the pastors who have sacrificed so much, many of the church buildings of North Carolina would never have been built. Dr. Hickson received five dollars a month and the Board paid him forty dollars a year for his service here, and he returned it back to the brethren to be applied on the building.

Dr. Hickson was a great preacher, and did much good here as he did at Gastonia, and the many other places he served as pastor.

The following is a sketch of his life, which will doubtless be very interesting to those who knew him;

He was born in Barnwell county, South

Carolina, July 14th., 1856, and grew up under the curses of the Civil War, and the Reconstruction period, which was the most trying time the south has ever experienced. The south was over run by carpetbaggers and scullions of every kind. The whole south was humiliated to the point of despair. No schools, poor churches, and our homes devastated. Our men were nearly all killed, and our fortunes gone. Such were the conditions of the country while Dr. Hickson was growing up.

He was saved when but a child, and began preaching when he was eighteen years old. His first pastorates were churches in Greenville and Anderson counties in South Carolina. He attended college at Furman University and preached to these churches while he was a student there.

After graduating from Furman, he attended the Southern Baptist Theological Seminary at Louisville, Ky. When he came back from the seminary, he served two country churches in Barnwell county.

He served as missionary in the Santee Association during the years of 1881 and 1882. During this time he founded two churches in that section of South Carolina. From this work, he was called to be pastor of Cheraw Baptist church, and he accepted the call. While pastor at Cheraw, he

preached at Chesterfield Court House and founded the church there. This is one of the best churches in South Carolina. The writer came very near becoming pastor there at one time, and has some very dear friends who are members there.

From the pastorate at Cheraw, Dr. Hickson went as a Missionary to Canton, China, where he served acceptably until his health gave way, and he had to return to America.

He was pastor at York, South Carolina, later on in life, and while there, he and Rev. G. M. Webb went to Dallas and Long Creek Baptist churches in Gaston County and preached. Dr. Hickson spoke on missions at both of the above mentioned places, and it was on this trip that he discovered Gastonia, and made a mission out of it. He preached there for five years, and, I believe, did the best work of his life. He gave up the work at Gastonia to serve weak country churches in several counties in South Carolina.

Dr. Hickson was pastor of the First Baptist church at Forest City for eight years. He did a noble work at this place, and he might have remained there for years longer, but his health gave way and he resigned to go west trying to regain his lost vigor and strength. He remained in the west

for five years, then returned to South Carolina, his native state, and located at Gaffney. Since his return from the west, he has been serving country churches in several sections of South Carolina. He has the following to say of the work he has done; "The most effective work I have done for the Kingdom of God has been speaking on Missions, Education, and Temperance.

I travelled Gaston, Cleveland and Rutherford Counties in North Carolina, and York, Chester, Cherokee, and Union counties in South Carolina 'till I knew almost all the roads and pig paths in them. The growth of Missions, Education, and Temperance has gone in these thirty five years far beyond my fondest hopes, and the Baptist denomination has made progress in numbers and strength until it amazes me.

I am now sixty nine years old, and my health is so precarious I cannot hope to live much longer, or do much more work for the Master. I have buried the most of my best friends, and in a few years at best, I shall follow them.

During all of these years, I have never received a living from my ministry. It has cost me about fifteen thousand dollars to preach fifty years, and if I had fifty more years and millions of dollars, I would put all of them into the work of the Kingdom.

I have suffered much in many ways, but I have had a glorious time in the Lord's work.

I have fought a good fight, I have kept the faith; henceforth a crown of righteousness is laid up for me, which the Lord shall give me in that day.

Dr. Hickson did a good work at Kings Mountain and quietly moved out for another man to come and build upon what he had done.

He left the church with thirty one members. Eight joined by letter while he was pastor, and seven letters were granted, two died, leaving the membership thirty one. The church raised only \$16.50 for all objects during the year. Dr. Hickson was the last pastor to receive aid from the board of missions. The Sunday School had not yet been organized, and many of the other activities of the church had not been organized, but he was the right man for the place at the time he came. He was a real constructionist, and showed his real ability here as he did at Gastonia.

He is still living near Gaffney, and is still preaching. May his life in its close be a greater blessing than it has ever been in all of the past.

*Rev. P. G. Hopper succeeded Rev. F. C. per.
*I could not secure a cut of Dr. Hickson or Rev. Hopper.

Hickson as pastor of this church. He seems to have been pastor at Grover and Patterson's Grove at the same time. He did not serve very long. Some trouble arose concerning him and a young lady. Slanderous reports were circulated concerning him and this girl, and the people took a stand against him without very much investigation. Some of the churches were locked against him, while others simply asked him to resign. The whole trouble seems to have been handled in a very unwise way, which caused the Kingdom much humiliation, and came very near ruining the preacher. It is so unwise to take up a report on any one without carefully considering every phase of it. No one tries to excuse the young man for this imprudence, but say that there was nothing criminal in any of his conduct. He did not stay in this section very long after this trouble arose, but quietly went to another state, supposedly Kentucky, where he served churches acceptably the remainder of his life.

His death is one of the saddest stories ever known. He and his wife drank some poisoned water and both died from the effects of it. Their bodies were brought back to this country and buried in a church yard near Grover. Thus ended the life of Rev. Guion Hopper. The writer has

been unable to get any information concerning his life and work. Those to whom he wrote for it failed to reply, as has many others to whom he has written for valuable information. However, if the information comes before the manuscript goes to press, it will be added as a foot note.*

Brother T. Bright succeeded Rev. P. G. Hopper as pastor of the church at Kings Mountain. Brother Bright did a noble work. He baptised sixteen the first year he was pastor here, and received thirteen by letter, making twenty nine members added to the membership of the church. He closed the year with fifty three members. The church raised \$221.00 for all objects during the year. No report of pastor's salary had been made by the church until this year, this year it reported \$60.00 paid to pastor. No mention of what the original house

*Mrs. W. C. Ellis has furnished the following information concerning Rev. P. G. Hopper; He was born and raised in South Carolina near Old Buffalo Baptist church. He was born April 3, 1864, and died July 4th., 1898, at the age of thirty four years, three months and one day old. He was a son of Posey Hopper, and a grand son of Rev. Lewis McSwain. His wife was Miss Mary McArthur. She was born June 26th., 1867, and died July 4th., 1898. This was the very same day that her husband died. They had two children, Eva and Broadus. Eva married Audrell Webber of Earl, N. C.



REV. T. BRIGHT

cost was ever made to any of the associations. That is all in the past, and no record of it can be found.

Brother Bright served two years, 1892 and 1893. The second year did not show as great a growth as the first. He baptised four, and received three by letter. Letters were granted to two, three were excluded, and one died. The total membership at the close of the year was sixty one, and the total amount of money raised during the year was two hundred and twenty five dollars and seventy five cents.

The second year of Brother Bright's ministry marked a new day for the Baptist work at Kings Mountain. It was during this time that the Sunday School was organized. Brother A. E. Clayton was elected the first superintendent. The school was begun with fifty scholars. Nothing could have been done for the work here that would have meant more for the kingdom of God. The first organization of the Sunday School was brought about during his pastorate.

Rev. T. Bright was born in Spartanburg county, South Carolina, 1845. In 1845, his father moved to Madison county, North Carolina, where he remained until his children were about grown, or possibly altogether grown.

The schools of that day were very poor. They did not last but one and two months in a year. They usually had one month one year, and reserved the small balance of the money until the next year, and then they would have two months. This kind of schooling is what Rev. T. Bright had during his early years. The teachers were not well posted, but did the best they could. The text books were scarce and very poor for the children to study. All of this held the children back so much in that day that but few of them ever got enough education to teach school, or to do anything but farm or to do some kind of manual labor.

T. Bright was sixteen years old before he ever heard a sermon. He and two other boys were rambling one Sunday—just strolling down the creek to see what they could find. They came on a little school house which had recently been built. They saw that the people were gathering there, and inquired what it meant. They were told that there was going to be preaching there that day, so they decided to stay and see what it was going to be.

The preacher preached as best he could and T. Bright was saved, and what is more, he felt called to preach from that very hour. There was no church at the school house, and so he had to postpone

joining the church until he could have an opportunity to do so.

The next fall a meeting was held at a school house built nearer the Bright home. This meeting was held by Elder Posey Parham. T. Bright says that after much persuasion he got his father to allow him to attend the meeting one day. The next day, he got his father and mother and the other children to go. All were saved and all joined the church. T. Bright, his father and mother and three sisters joined the church and were baptised.

He was ordained in 1868, and has preached fifty two and one half years. He has baptised two thousand five hundred candidates into the fellowship of Baptist churches in the south. He did about six months evangelistic work each year while he was an active pastor. He retired from the active ministry six years ago. He is in declining health at present. His heart has become weak so that it is dangerous for him to be away from home. His wife is still living. They reside at Dublin, Ga.

His work at Kings Mountain is still evident. The Sunday School is his monument, and as long as it lasts, T. Bright ought to be known in this town. Rev. J. A. Hoyle succeeded Rev. T. Bright in 1894. During

the time that he was pastor here he added by baptism four, by letter fifty; and sustained the following losses; by letter twenty, none died and none were excluded. The Sunday School had fifty five scholars in 1894, seventy eight in 1895, and forty six in 1896. The following amounts were raised by the church; 1894 for all objects including pastor's salary \$154.00, 1895, \$235.75; 1896, \$146.50. The pastor's salary was one hundred and twenty dollars. The following is a sketch of the life of Rev. J. A. Hoyle;

Brother Hoyle was born in Burke County, N. C., on the 21st of March, 1850, and died October 3rd., 1918. He was nearly to the sixty-ninth mile post in life.

At the age of nineteen he was married to Miss Ellen Crowder and to this union were born seven children. He was married the second time to Miss Carrie Beaty, who with four children survive.

He was converted under the preaching of Brother A. C. Irvin in August, 1880, and baptized into the fellowship of Mt. Zion Church. He was licensed in March, 1881, and was ordained to the full work June 16th of the next year, by Brethern T. Dixon, A. L. Stough and G. M. Webb.

When a young man in the ministry he did much preaching at mission points and built up the cause in destitute places. He



REV. J. A. HOYLE

had been greatly blessed as the introducer of Baptist doctrines into communities, the organization of churches and the building of good houses. He has built more church houses and baptized more members than any minister that has labored in our bounds. He served churches in Catawba, Lincoln, Cleveland, Burke, Gaston, Mecklenburg, and many other adjoining counties.

Brother Hoyle did a great work in his early ministry as a pioneer preacher. He did much of his preaching under arbors, in school houses, and dwelling houses. For this mission work he received very little compensation. He prepared the way for many churches that are now strong organizations and are doing much for the cause of Christ. Though many of these church houses have given way to nicer and better equipped buildings, yet it should not be forgotten that it was through his untiring efforts and sacrifice that these churches had their origin. I am of the opinion that Brother Hoyle will never get the honor due him, and our churches will never fully realize what he has done for us, in preparing the way, especially in the South Fork Association.

Brother Hoyle was a man that was firm in what he believed to be right. He was a

man that spoke out his convictions and stood for the same. He was a good citizen, a faithful preacher of the gospel and an affectionate husband and father.

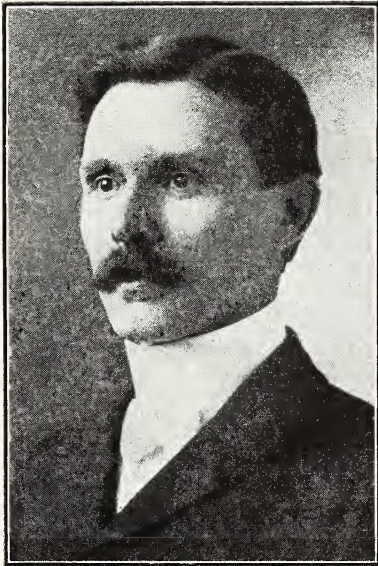
He leaves to mourn his loss a wife and ten children, and a number of friends.

“Blessed are the dead which die in the Lord from henceforth: Yea, sayeth the Spirit, that they may rest from their labors: and their works do follow them.” Rev. 14:13.

Brother Hoyle was a great man in many respects, but he could not hold a church together after he had organized it. He was one of the best church builders in the state, but that was his work, nothing more. He built a church for every year that he preached, but could not keep them going when he built them. God has men for every kind of work, and his was organizing churches in poor, neglected places where Baptists could scarcely live. His work here was not a failure by any means. He did much good, but had to give way for other men to carry the work forward. His memory is very dear to the writer since he was baptised by him more than thirty years ago. It is now almost forty years, but time flies so fast that it is hard to realize how long anything that far back has been.

Rev. Albert M. Ross succeeded Rev. J. A.

Hoyle in the pastorate at Kings Mountain. The church was somewhat disorganized when Ross took charge. Brother Hoyle was a great church builder, but he could not keep them going. He was a great and good man, and the writer has the deepest regard for him, but he could not build much after he finished the house. Brother Ross served the longest of any of the first pastors. He served from 1897 until he left to go to the seminary in the fall of 1900. During his pastorate here, the church grew steadily in every way. The first year he served here (1897) he baptised seven members and received twenty two by letter, one was restored, eleven dismissed by letter, and one died. The total membership at the close of that year was one hundred and eighteen. The salary paid him that year was \$125.00, and \$257.77 were raised for all objects. The second year he was pastor he baptised thirty three into the fellowship of the church, received sixteen by letter, restored one, and lost eleven by letter. The membership at the close of that year was one hundred and thirty three. The church raised for all objects that year \$175.05. The third year he served here was not quite so great along evangelistic lines. He baptised seven into the fellowship of the church, received twenty six by letter, and



REV. A. M. ROSS

dismissed eighteen by letter, and had one death. The membership at the close of the year was one hundred and fifty three. The church raised a total of \$185.50 for all objects. The fourth and last year that he served here was a good one. This time he baptised three, received thirteen by letter, restored two, and granted letters to five, and two died. He lost thirteen by exclusion also. These were the only ones that were excluded while he was pastor. The trouble is not known, but it must have been some kind of an "ism" that caused them to lose their membership.

The Sunday School work was in very good shape while Brother Ross was pastor. None of the other auxiliaries had been organized.

Rev. A. M. Ross was born near Oak Grove Baptist church, Cleveland county, November 23, 1867. His parents were Noah Webb Ross and Elizabeth Jane Wilson Ross. He had four brothers and four sisters. Mrs. W. K. White is one of his sisters. She is one of the best members Kings Mountain Baptist church has in it. The other brothers and sisters live elsewhere.

Brother Ross grew up on a farm as many other Baptist preachers have. He was converted during a revival at Patter-son's Grove Baptist church and was bap-

tised the following Sunday, August 28th., 1883, by Rev. G. P. Hamrick. He entered Wake Forest College in the fall of 1893 and remained there until he graduated either the spring of 1896, or 1897.

He roomed with Dr. Walter N. Johnson and was a class mate of Rev. J. C. Owen, who was once a missionary to China, and is now an evangelist in the South.

September 9th., 1915, he was married to Miss Alice Proctor of Missouri. One babe was born to this union, but died before its father passed over.

Brother Ross served several churches in this section of the state, and was pastor at several important points in Missouri. While pastor at Kings Mountain, he served Bethlehem and Bessemer City. He it was who organized the Baptist church at Bessemer City and secured the lot upon which the house was built. His earnest, and persistent labors there, as well as here have been greatly rewarded by the Master of the Vineyard.

He organized the Baptist church at Bessemer City during the spring of 1897, with only seventeen members. The little branch has now become a great giant of strength.

He did all that he could to place the new church on a firm basis before he had to leave it. He secured timber from friends

four miles in the country, and cut the first logs with his own hands.

When the first loads of lumber reached the lot upon which the house was to be built, Brother Ross had all of the hands to raise their hats while he thanked God that the hour had come when it was possible for the Baptists to have a church house all of their own.

Brother Ross was a true gospel preacher. His messages always had the divine ring. There was no note of compromise in any of them. He was never moved by any of the modern "isms," but stuck close to the truth, and did all he could to defend it.

The sad thing about his life is the fact that he lost his health before he became an old preacher. While pastor in Missouri he had to give up because of bodily infirmities, and on December 21, 1923, he passed over the river to preach no more. He died at Columbia, Missouri, where his widow now lives. She makes her living by running a millinery store.

Rev. J. C. Owen, one of his Wake Forest class mates preached his funeral, assisted by the pastor of the Baptist church at Columbia, and another preacher friend. Brother Owen was pastor at Fulton, Missouri, at that time. He and Brother Ross were very great friends.

His body was laid to rest under a bank of most beautiful flowers to await the Angel of the Resurrection.

Rev. A. M. Ross was a real man. He was a scholar, a real preacher, and a tireless worker for the Master. All who knew him loved him, and wherever he was pastor, he is still remembered and loved. Bessemer City honors him greatly. He did some noble work at Kings Mountain, and with his going the church passed to a new day. He laid the foundation for another to build upon. The faithful labors of a real servant of God will never cease to be rewarded. Years after their dust have mingled with mother earth, God picks up their influence and blesses it to the salvation of the living. Four thousand years after Abel was dead and his sepulcher lost, it is said of him that he "yet speaketh." Not until the last trumpet shall sound, and the dead raised, shall we know the good that the old servants of God did by planting the little branch here which has grown to be such a great tower of strength.

When you think of the First Baptist church of Kings Mountain, please do not forget Matheny, J. E. McManaway, Dr. Hickson, P. G. Hopper, T. Bright, Jacob Hoyle, and Albert M. Ross. They were the seven who brought the church over the

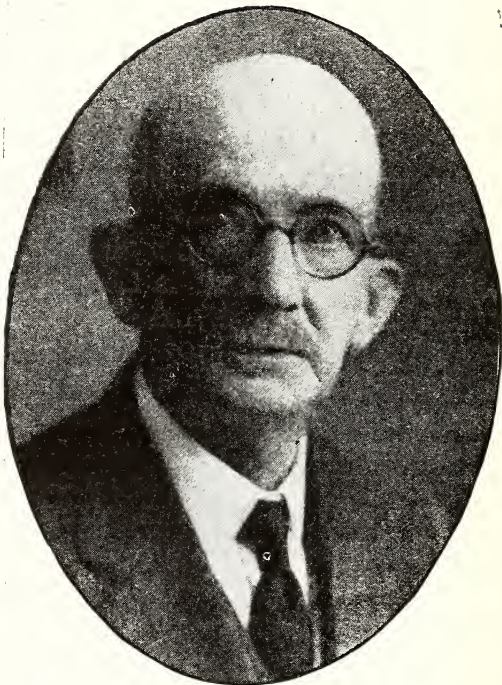
nineties and made it possible for the rest of the work to be done.

CHAPTER VIII.

THE PASTORS WHO SERVED FROM 1901 UNTIL 1925

Rev. A. H. Sims, Rev. J. J. Beach, Rev. J. M. Hamrick, Rev. J. G. Graham, Rev. John R. Miller, Rev. W. R. Beach, Rev. J. O. Fulbright, Rev. Walter N. Johnson, D. D., Rev. C. J. Black.

The beginning of the twentieth century marked a new day for The Baptist church at Kings Mountain. Rev. A. M. Ross had been with the church the longest any pastor had served up to this time, and he had just resigned to go to the seminary. The next step was to call a man who could pick up where he laid down. Whom could the church secure? Preachers were scarce then, and the church was small and weak. What steps should they take? They cast about and located Rev. A. H. Sims who had been preaching in Western North Carolina for some years. He was called the latter part of 1900, and took charge of the work the first of January 1901. He preached two Sundays a month for the church. They were the second and fourth Sundays. He served Bethlehem on the first Sunday and Pattersons Grove the third Sunday. This



REV. A. H. SIMS

gave him full time work, and was a very fine field for that day.

The work started off with much enthusiasm, and it was not long before things began to look encouraging. The crowds were fine, and every phase of the work took on new life. He baptised eleven the first year, received thirty three by letter, and restored three, and made a net gain of forty one for the year. The total membership then was one hundred and ninety seven, his salary three hundred dollars, and he had four hundred and ten dollars worth of repairs done during that year. The total amount raised for all objects for the year was thirteen hundred dollars. This was the best year the church had ever seen. Additional Sunday School rooms had been built during the year, and a baptistry had been built in the church.

The second year of his ministry here was successful also. He baptised twenty two, received fifteen by letter, but dismissed seventeen by letter, excluded one, and one died. The net gain for the year was eighteen. Some mistake was made in the figures for the year. The minutes for 1901 show a membership of one hundred and ninety seven, but 1902 shows a membership of only one hundred and thirty three. There must have been a mistake some-

where. A gain of eighteen over one hundred and ninety seven would have made the membership two hundred and fifteen. Nothing is said about how the decrease came about. It ought not to have been so. Some explanation ought to have been made, but it was not.

The finances for this year came up very good once more. One hundred and thirty nine dollars were spent for building and repairs, and five hundred and seventy seven dollars and sixty cents were raised for all objects.

The third year of his pastorate here was one of the best year's work the church has ever known. This was the year of the great revival. The very atmosphere seemed charged with the Spirit of God. Ninety eight were baptised, twenty six received by letter, and one was restored. The total gain was one hundred and twenty five. The net gain for the year was one hundred and twenty. The membership at the close of the associational year was two hundred and fifty three, the largest in the church's history. The pastor's salary remained three hundred dollars all of this time, but this year showed a marked increase in the amount of money raised. Five hundred and twenty three dollars were raised for all objects this year. This was the best the

church had done since the first year of his ministry when they made more than four hundred dollars worth of repairs.

The fourth year of Rev. Sims' pastorate was a great one too. The time of preaching was changed from the second and fourth to the first and third Sundays.

This change must have been made to fit some other appointment. He served Bethlehem this year, but did not serve any other church in this association. He baptised fourteen into the fellowship of the church this year and received twenty three by letter, making a gain of thirty seven. The net gain for the year was twenty six and the total membership two hundred and seventy nine.

The pastor's salary for this year was only two hundred and twenty five dollars, but the largest amount was raised for all objects the church had raised up to this time. This year it was six hundred and thirty six dollars. The association met with this church this year, and new seats were bought and put in before the association met.

The fifth year of the ministry of Rev. Sims at Kings Mountain marked a new day indeed. The church decided to go to every Sunday preaching, but the salary was not raised but seventy five dollars, and

was no more than it had been before. This year only six were baptised and seven received by letter. The membership sustained a loss of eleven, leaving the membership two hundred and sixty eight and the church raised five hundred and sixty five dollars and sixty cents for all objects.

The sixth and last year of Rev. Sims' ministry was not below the average he had made for the previous five years of his services at Kings Mountain. He preached here twice a month for this year, and baptised six into the fellowship of the church, received twenty one by letter, but dismissed eight by letter, and two died, leaving a gain of seventeen. The membership at this time was two hundred and eighty five.

The church minutes are very incomplete for the years of 1903 and 1904. There is not anything said about services during the year of 1903. The entire year was missed in the record book, but no causes is given as to why the church had no conferences.

The six years of the pastorate of Rev. A. H. Sims may be summed up as six years of growth. They marked a new and better day for the Master's work at Kings Mountain.

Rev. A. H. Sims was born in Towns county, Georgia, June 6th., 1855. His parents

were John Littleton Sims and Sarah Ann Byers Sims.

Rev. Sims is a great grand son of Elder Joseph Byers, who was a colaborer with Elder Humphrey Posey. He is a grand son of Elder Robert Byers. He was reared in the state of Georgia, the state with more than one half of its population Baptists.

He was converted in October 1869 at Tekoah Baptist church, Fanning county, Georgia, and was baptised by his grandfather, Robert Byers, the first Sunday in October 1869. He was called to preach early in life and was ordained at Shoals Creek Baptist church, Jackson county, North Carolina, October 10th., 1881. The presbytery was composed of Elders E. D. Grindell and W. H. Conner. He has served the following churches; Oconee Lufta, Swain county, N. C., Shoals Creek, Jackson county, N. C., Scotts Creek, Jackson county, N. C., Webster, Jackson, N. C. Webster was the county seat when he was pastor there. He also served Cullowhee, Jackson county, N. C., Dillsboro, Jackson county, N. C. He organized Dillsboro Baptist church. He organized Sylva and was pastor there for some time. He was pastor at Clyde, Haywood county, N. C., Franklin, Macon county, N. C., and was missionary in Jackson county under the direction of the Tucka-

seegee Baptist association. He served in this capacity for one year. He moved to Kings Mountain in 1901 to take charge of the First Baptist church of this place. Since coming to the Kings Mountain association he has served the following Baptist churches; Bethlehem, Patterson Grove, and Elizabeth. At the close of his pastorate here, he went to West End Baptist church, Asheville, where he was pastor for some time. He came to Shelby in 1908 and became pastor of Popular Springs, Beaver Dam, Mt. Pleasant, and in Rutherford county, Southern Baptist church near Rutherfordton, Bostic, and Bessemer City, in Gaston. He is not active any more, but is still strong and vigorous. He preaches occasionally, and holds meetings as he is invited by the brethren to assist them.

He is a fine business man, and has made money dealing in real estate. His throat has given him considerable trouble, and because of this he has been engaged in business for the past few years.

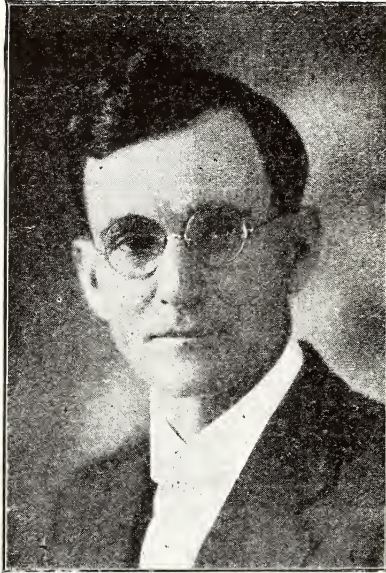
He has been married twice. His first wife was Miss Sarah Hannah Maney. Two children were born to this union. Both are living, one in Charlotte, the other in Richmond, Va.

His second marriage was to Miss Mary Robinson. Two children have been added to

this union also. Both of them are living. One of them, a son, who works in a Gastonia bank, and the other, Miss Gladys, who lives with her parents. She is one of the teachers in the City High School.

Rev. J. J. Beach succeeded Rev. A. H. Sims as pastor of The First Baptist church. Beach was called July 8th., 1907, at a salary of five hundred dollars. At first the church decided that they would have every Sunday preaching, but by some means, they decided that they would not have but half time services. At a meeting held July 3rd., the church decided that they would have full time preaching and pay their pastor nine hundred dollars, but when the call was made July 8th, the recommendation was rescinded, and so Beach took charge of the church for half time services. He preached here the first and third Sundays in each month.

The first year of Beach's services was well taken. He added eighty one members, twenty three by baptism, fifty four by letter, and restored four. The membership at the close of the first year was three hundred and ninety nine. The church paid five hundred dollars pastor's salary that year, and gave four hundred and five dollars to all of the objects of the Convention. This was one of the best years in the history of



REV. J. J. BEACH

the church.

The second year of Beach's ministry was very good also. He baptised twenty eight and received fifty five by letter, making a total of eighty eight received during the year.

The church paid six hundred and forty two dollars and twelve cents to all objects.

The third year of his ministry, 1909, was not so great along evangelistic lines as the former years, but you cannot tell what a man is doing by the number of members he receives. Sometimes a church needs indoctrination, or training along some important line to get ready for some other great victory. This may have been the case with Kings Mountain this year. There was not but one baptism and ten received by letter. The membership at the close of the year was three hundred and ninety three.

The church paid to all objects of the Convention including pastor's salary \$1,570.30. This was the most the church had raised in any one year since its organization.

1909 closed the pastorate of Rev. Beach with the Kings Mountain Baptist church. He resigned here September 14th., 1909, as he had been called to the pastorate of East Baptist church, Gastonia, N. C. He moved from Kings Mountain to that field and

preached there and at Bessemer City the following year.

Let us notice some of the outstanding things that were done during the pastorate of Rev. J. J. Beach.

The first thing worth mentioning was the purchasing of a lot upon which to build a parsonage. The lot was bought from C. S. Elam for three hundred dollars, he giving one half of the amount. This was located on Gaston Street just opposite Mr. Hunter Patterson's residence. At the October conference, 1908, the matter was taken up and plans were laid for the building and all financial considerations. The parsonage was to cost not over \$1,250 and was to be built at once. The parsonage was built, and Rev. Beach lived in it for some time before he left here for Gastonia.

The second outstanding thing was the purchasing of two lots, one on Piedmont Street south of the church, 50 x 150 feet for \$250, and the Mag Smith lot facing Mountain Street 65 x 100 feet, for \$1,350, making \$1,600 in all.

The third thing worth while that was done while Beach was pastor here was the beginning of a building fund for the purpose of erecting a new church house. A building committee was appointed at the July conference, which met July 3rd., 1907,

to lay plans for the erection of a new building. The committee was composed of the following brethren; G. W. Kendrick, Forest Floyd, J. C. Baumgardner, and C. S. Elam. This committee was continued from time to time until it was dismissed without anything being done, but a resolution was carried which began a fund for the erection of the new house. Many of the members paid their little amounts week by week until they had a fund sufficient to begin the church with.

The church had all kinds of difficulties to contend with, but Beach's pastorate here was a great success.

Rev. J. J. Beach is a real man. He has been preaching for more than thirty years, and has served churches in several states, and in many counties in this state. He was superintendent of evangelism in the state of South Carolina for some years, and served as pastor in several places in South Carolina. His last pastorate was at Bishopville. He went from there to Cherryville where he is now pastor. He has done a wonderful work there, but it has been awfully hard for him. The church was so greatly involved because of their new church building.

He was pastor at East Baptist church, Gastonia, for six years and did a most

noble work there. When he left that church, it was one of the best organized Baptist churches in the state.

Beach is a real Baptist and is not ashamed that he is. He is one of the best gospel preachers in the south, and one of the best posted men along historical and doctrinal lines to be found in the state. He is a great polemic, and delights in a debate along denominational, or doctrinal lines. He and a Methodist preacher, C. H. Curtis, held a two days debate at Maiden some years ago, (November 1911.) Those who heard the debate say that Beach came out far the winner.

Beach is now fifty four years old, but is still strong and can preach as vigorously as he did ten years ago.

He takes an active part in the work of his association, and holds several revival meetings every year.

Rev. J. M. Hamrick succeeded Rev. J. J. Beach at Kings Mountain. He took charge January 16th, 1910, and served just a few months. The clerk's book shows that he served four months, but he may have served a little longer than that. He did not fit this pastorate at all, by some means. The only thing he did while here was to have three deacons elected and ordained. These were G. D. Hambright, D. F. Hord, and

Forest Floyd. Bethlehem, Patterson Grove, Bessemer City, Grover, and East Gastonia were invited to assist in the ordination of the above mentioned brethren.

The church decided to celebrate the Lord's Supper the first of every quarter while he was here, and nothing more was done by him that the records say anything about.

He moved from here to Boiling Springs, where he taught for some time. He has served several important churches since that time. He was pastor of the First Baptist church of Lexington for a few years, and went from there to Gaffney, S.C. where he served Cherokee Avenue Baptist church for several years. He is now pastor of Fairmont Baptist church, Richmond, Virginia. He did a splendid work at all of the last mentioned places, but his health has given way on him, and his days are fast being numbered. He suffered a stroke of paralysis last winter, (1926), and is not able to do much work at this time. A sketch of his life cannot be had at this time. If it can be secured before this manuscript goes to press, it will be added as a foot note*.

Rev. J. G. Graham followed Rev. J. M. Hamrick. He was called July 24, 1910. But

*He failed to reply to all the letters of inquiry I wrote so his photograph and life sketch has to be omitted.



REV. J. G. GRAHAM

did not take charge until the following September.

He did not baptise any one while he was pastor here, but received twenty two by letter. The church reported three hundred and eighty one members to the association.

The church paid him two hundred and twenty seven dollars for his services, and four hundred and fifty nine dollars and ninety cents to the objects of the Convention.

Rev. Graham resigned August 20th., 1911, his resignation to take effect three months later.

His work was not satisfactory, or something went wrong with him and the church. He had a most wonderful wife, the people say, but he was rather careless and allowed things to go as they wished. His wife's sister, Miss Ethel Eubanks, lived with them while they were here. She was a good B. Y. P. U. worker.

Nothing is known of Rev. Graham at this time. His name is not in any of the directories of the Baptist preachers of the south. He must be some where in the Northern Convention. If he could have been found, possibly a sketch of his life and work could have been given, but since he cannot be found, it is impossible.

He had a hard time of it while here. He

had a little dog that was bitten by a mad dog, and went mad from it. The little dog bit him and one of his children, and they had to go to Atlanta for treatment. He, like most of the Baptist preachers, was very poor, but the people made up enough money to send him and his family to Atlanta, so they received treatment for hydrophobia. They soon returned, but they never could get things to going as they should have been, and they left here for another field of labor.

The following information was received after the above was written;

Rev. J. G. Graham was born in Anderson county, South Carolina, January 26, 1883. He was reared in South Carolina and attended the public schools at Oakdale, and Townville, S. C. After leaving high school at Townville, he went to Furman University where he took special work for one year. He also took some work at the University of South Carolina. He graduated from the Moody Bible Institute, Chicago, 1908.

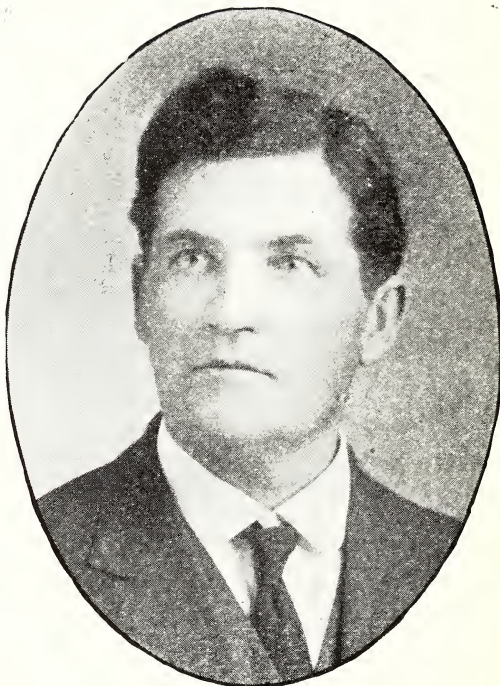
He was married to Miss Bertha Eubanks of Seneca, South Carolina, January 31, 1909.

He went from Kings Mountain to Caroleen Baptist church where he served acceptably for five years; from there he was

called to King Street Baptist church, Charleston, South Carolina, where he served for five years. He was then called to the First Baptist church at Camilla, Georgia, where he has been for the past three years. He is still vigorous and is doing a most noble work.

His pastorate here closed the first of 1911, and the church was without a pastor for nearly six months. They did not have regular services, and the only preaching they had was by those they could pick up occasionally from other places. No call was made until March 1912. At this time, a call was extended Rev. John R. Miller of High Point. The call was accepted, and Rev. Miller took charge of the work the fourth Sunday in April 1912. He was called to serve two Sundays in each month at a salary of five hundred dollars per year. Brother Miller was one of the very best men the state afforded, and his Godly family meant a blessing to the entire community when they moved here.

The first year of Rev. Miller's work at Kings Mountain was very successful. He held a meeting in June of that year and the following young people joined the church and were baptised; John Floyd, Fannie Carpenter, Ethel Parker, Effie Wright, Louise Cornwell, and Luther



REV. JOHN R. MILLER

Davis. These were all baptised at the close of the evening service June 8th., 1912.

He baptised six during the year and received fifteen by letter. The membership of the church at the close of the year was three hundred and fifty one.

The church did not raise very much money for missions during the year. They paid their pastor five hundred dollars and gave one hundred and fifty six dollars and eighteen cents to the objects of the Convention.

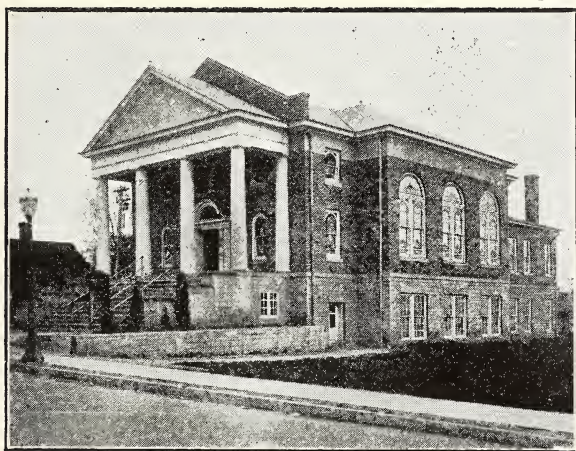
During the month of November, 1912, Rev. Farley D. King, a Home Board evangelist held a meeting for Rev. Miller, and many were added to the church, both by letter and baptism. The meeting lasted from November 3rd to 15th. It seemed to have helped the church and community very much. Twenty were received by letter and thirty nine by baptism. Our present clerk was baptised at the close of this meeting.

The second year of his ministry here showed a marked increase in the membership of the church because of the meeting held the fall of 1912. The report of this meeting did not go to the association until the next fall. The report showed forty one baptised and twenty five received by letter, and a net gain of fifty two for the en-

tire year. A total of fourteen hundred and ten dollars and ninety seven cents was raised during the year. Much of this amount was for the new church building. Since this was such an important undertaking, a full account of the whole transaction will be given here.

THE NEW CHURCH BUILDING AND HOW IT CAME.

The first mention of a new church building was during the pastorate of Rev. J. J. Beach, but by some means, the members could not be gotten into line enough to begin the building until the pastorate of Rev. J. R. Miller. One, or two committees were appointed, but they did not accomplish anything, and were discharged. A little money was raised, but not enough to build a church, or even to begin to build one, but the idea seized some of the members so forcefully that they did not give up the matter, but held to it until another chance came for them to undertake the building in dead earnest, so in a conference held November 24th., 1912, the following brethren were appointed to report to the church Wednesday evening November 28th., plans for the church, and plans by which the necessary funds for building the church, could be raised; Forest Floyd, G.



NEW CHURCH BUILDING

W. Kendrick, G. D. Hambright, N. F. McMillen, J. R. Roberts, W. H. Caldwell, and D. F. Hord. The matter was not disposed of at the called meeting Wednesday evening following, but was postponed until December 8th. following. At this meeting the plans for the building were left with the Women's Missionary Society, and the following report from the committee appointed at the conference held November 24th. was submitted to the church;

The committee appointed to draft plans for raising money for the erection of a new church house reports as follows;

We, the undersigned members of the committee appointed by the Kings Mountain Baptist church to recommend a plan to the church to raise the necessary funds to erect a new church building, do submit the following.

1.—That we issue certificates of stock (par value \$50.00 each) to be paid for as follows; \$5.00 per share January 1st., 1913, and one dollar per week per share until said shares are paid for.

2.—That all funds other than regular payments on stock solicited from any and all persons be put in a general fund to be known as a sick benefit fund, to be used to keep up the payments of any subscriber while physically unable for duty. This not

to prohibit any one from contributing to the payment of another's share, or shares; provided said contribution is made direct from the contributor to the treasurer of the building fund, or a solicitor appointed by the church.

3.—That the church secure the services of some suitable person whose duty it shall be to collect from all delinquent subscribers once each week, and solicit further contributions as the church may direct.

4.—That the minimum number of shares shall be one hundred and sixty.

5.—That the church have not less than one thousand application blanks of the following form printed to be used by all applicants for shares;

IN HUMBLE COMMEMORATION OF WHAT CHRIST HAS DONE FOR ME, AND AS A PLEDGE OF MY FIDELITY TO HIS CAUSE IN THE FUTURE, I ASK OF THE KINGS MOUNTAIN BAPTIST CHURCH THE PRIVILEGE OF BUYING SHARSE IN A NEW CHURCH BUILDING TO BE ERECTED WHERE THE OLD BUILDING NOW STANDS. I AGREE TO PAY FIVE DOLLARS PER SHARE JANUARY 1st., 1913, AND ONE DOLLAR PER SHARE EACH WEEK UNTIL SAID SHARES ARE PAID FOR, PAR VALUE

OF EACH SHARE FIFTY DOLLARS.

SIGNED,
FOREST FLOYD
N. F. McMILLEN
G. W. KENDRICK
D. F. HORD
W. H. CALDWELL
J. R. REYNOLDS.

The report was adopted in full and the pastor was empowered to appoint a committee to execute the plans. The same committee was continued with one addition, this was M. E. Herndon.

The church house question was very much agitated at this time. All seemed to be thinking about it, and nothing else. The most that was done in conferences was concerning the new church building.

The following resolution drafted by Brother D. F. Hord was adopted Sunday morning February 9th., 1913;

“Whereas, it is the consensus of opinion of the membership of Kings Mountain Baptist church, that we are going to erect a new church building; and whereas, steps have been taken pursuant to raising funds and commencing work for the erection of a new church building; and

“Whereas, in order that the work be commenced and carried to completion as is the wish and desire of every member of the

church, it is necessary that there be a managing body to put into action the work and efforts of the several committees now appointed, or such as may be hereafter appointed; Now, therefore, be it resolved, that the church nominate and elect a committee consisting of five of the male members of the church, whose duty it shall be to take in charge, from and after the ratification of this resolution and after the church submits plans and specifications of the building to be erected, the active duties of securing material and labor, and to have the supervision and control of the church building, and to push forward the work as rapidly as possible; it is further,

Resolved that said committee shall elect one of its members chairman, and hold its meetings as often as necessary.

That three of its members shall constitute a quorum, and such action taken in any meeting when three members of said committee are present shall be final and binding on all members;

That the duties of said committee shall commence only when funds are placed in their hands with which to commence work, and at any time during the building if the church fail to provide funds for said building, it shall be the duty of said committee to suspend work, report to the church and

take no further action in building until instructed by the church. It is further resolved;

That the entire membership of the church assist said committee in any way that said committee may ask, in so far as they are able to do.

This resolution shall be in force from and after its ratification by the church as a whole."

The resolution was accepted and adopted February 9th., 1913, and the following building committee was appointed; G. D. Hambright, I. A. McGill, M. E. Herndon, and W. T. Parker. D. F. Hord was elected treasurer of the committee.

In the conference of March, 1913, the church instructed the committee to begin work at once provided five thousand dollars had been subscribed and two thousand paid in, but this was not done until the following July. The report of the finance committee made to the church in conference June 11th., stated that \$4,200.00 had been subscribed to the new building, and that \$2,400.00 of this amount was available at any time. This met the requirements of the resolution that was passed sometime before, and so the building committee began at once to get ready for action, but before the old building could be torn down,

a meeting place must be secured. Brethren M. E. Herndon, N. F. McMillen, and Forest Floyd, were appointed to secure a suitable place. No report is made in the records, as to what they did but it has been stated to the writer that they secured the high school auditorium for the use of the church while the new building was being constructed.

The old building was torn down July 4th. Brother D. F. Hord pulled the first plank off of the building. This was a great day for the Baptists of Kings Mountain. The old building that had been so sacred to the original members became a heap of rubbish. It had served its day and purpose, now that it was out of date, it must be set aside. Every thing has its day; even the preacher has to step aside when his day is over, but is this not one of the saddest things to think of? Out of use, no longer needed. "Good Bye", so the old house where the honored saints of God had met so often, the one they had worked so hard to erect, was a thing of the past. When the old building was out of the way, the work on the new building was begun at once, and for nine months the work continued until the basement of the new church was made ready for services. So on April 12th., 1914, they held their first service in it. This was

a glad day for both pastor and people. They had been holding services regularly all of the nine months they had been away, but they could not enjoy them as they did at home. The main auditorium was not yet completed. They did not have the convenience they needed to take care of the services. They still had much to do before they could feel easy over the undertaking.

The first service held in the auditorium was a baptismal service. Two young ladies, Miss Ruth Baumgardner and her niece, Miss Ruth Baker had been approved for baptism more than a year, so the brethren made ready the new baptistry and on June the 8th. they were baptised in the new baptistry. The pews had not been placed in the new auditorium, so the congregation stood for the service. This was a singular service, two baptised, both of them named Ruth, and one the niece of the other. One was the baby girl of one family, the other was both baby girl and the only girl in the family.

The church continued to hold services in the basement for more than a year. Many things came up for consideration during this time. It was evident that Sunday School rooms would have to be arranged in the basement, but where should they be placed? At one time a motion was made

that they be built on the west side of the basement, but this motion was voted down. Some time after this, when it became necessary that they have more room for the Sunday School, some one made a motion that the rooms be built on the east side of the basement, so this time the motion carried, and the rooms were built.

The Sunday School asked permission to build steps in front of the main building, and the request was granted, but the steps were not built for some time. Two hundred dollars were raised for the erection of the steps, but the church needed this so much for something else that the Sunday School loaned the money to the church and took a receipt for the same to be presented when the steps were finished, to show that the Sunday School had built them. Thus the work went on until it looked like they would never get to move into the auditorium, but finally the building committee took the matter under consideration once more, and a collection of more than one thousand dollars was raised with which to finish the main auditorium so that the services of the church might go on without interruption. The work was begun and the pews bought so that the church felt safe in setting a day for the opening service. The fifth Sunday in August, 1915, was the day

set for the initial service. It was decided upon to invite all former pastors, all out of town members, all Baptists in the community who did not have their membership with the church, and all friends who were in sympathy with the work to be present that day. The following minute recorded in the records of that day will tell the story better than it can be told by another;

“Kings Mountain Baptist Church, Kings Mountain, N. C., August 28th., 1915, this being the day appointed for the first service in the new Auditorium, and the weather being all that could be desired to assure a successful day. A large congregation of members and visitors assembled in the spacious auditorium where at ten o'clock services began.

“The first speaker of the day was Rev. Ben L. Hoke of Blacksburg, S. C. He is an old Kings Mountain boy, although having never been pastor here, he grew up with the church, and his talk was in the nature of a reminiscence of the church in its early days. It was thoroughly enjoyed by all.

“Rev. A. H. Sims of Shelby, N. C., a former pastor occupied the pulpit at the eleven o'clock hour. Brother Sims was at his best, and the congregation was greatly moved by his message as was manifested by the tear-filled eyes from time to time.

Two other former pastors, Revs. J. J. Beach and J. M. Hamrick were with us and occupied the pulpit in the evening, each of them bringing strong gospel messages.

“Thus ended the day, and we feel that the church has been greatly benefited by the visits of so many of its former pastors who labored here in days past and gone, and helped to make possible this splendid house of worship, which by the goodness of God we are enabled to enjoy.”

Possibly this was the best day the church has had since it first entered the old church building back in 1892. Sacrifices had been made to erect the building, and now they began to realize what they had done. Their hearts were full of joy, and it was not hard for them to weep. Their cups were already running over. Great had been their labors, but now their joy was still greater.

The new building was not completed when they had the opening of the new auditorium, but it was in a usable condition. This added so much to the work. It had been so hard for the church to keep things going without the use of the main auditorium, but day light was breaking now, and the work began to look brighter. The house was not completed until the pastorate of Rev. W. R. Beach.

Another important thing that took place during the pastorate of Rev. J. R. Miller was the sale of a part of the lot that the church had bought during the pastorate of Rev. J. J. Beach. At that time a lot one hundred and fifty by fifty feet fronting Piedmont Street, and another lot sixty five feet by one hundred feet, facing Mountain Street was bought for sixteen hundred dollars. These lots were very valuable, but the church needed funds so much to pay some outstanding accounts which were due that it looked like the lots had to be sold. M. E. Herndon was appointed to get bids on the lots, and these bids were reported to the church for consideration and ratification. The matter hung for a long time, as it was hard for the brethren to let the lots go, but finally they did. It was not the best thing for them to do, but they thought that it was when they sold it. The lot is needed very much now, but they cannot be bought for any reasonable amount. Land has gone so high in this town. But our doctrine is to let the past be the past.

Brother Miller had several outstanding revivals while he was pastor here. He secured the help of some of the best preachers in the south to assist him in these meetings. He had such men as Rev. Farley D. King, Rev. R. G. Kendrick, Rev. J. J.

Beach, and possibly others of like standing. He added a great many of the best members the church has on its active list today. He was very safe in all of his work, and one of the most conservative men we have in our denomination.

His first year's work has already been gone over and reports of it given. We now take up his work year by year that we may see just what he did and when he did it.

During 1914, he baptised seven, received eighteen by letter, and closed the associational year with four hundred and six members. This was the greatest membership that the church had ever reported, up to this time. This year, the church paid four thousand one hundred and forty eight dollars and ten cents to all objects of the convention, and to the church building fund. The greater part of this was for the new church building, but it was money just the same.

In 1915, he baptized twelve, received eight by letter, and restored two. Letters were granted to so many to organize the East Kings Mountain Baptist church this year that they did not report but four hundred and three members to the association, but this was exceedingly good considering what they had done in helping the Second

church to organize. An account of this organization will be given later.

This year two thousand seven hundred and eighteen dollars and eighty seven cents were raised for all objects.

Brother Miller organized two churches while has was pastor here. The first one was at Crowder's Mountain. This was organized May 30th., 1915, 3:30 P. M. This church did not live very long. The mill does not keep help well, so when the original members moved away, the church went to the bad. It was organized with thirty two members.

The second church he organized while here was East Kings Mountain, now known as the Second church. It was organized the second Sunday in June 1915. The First church called off its services and went in a body to assist in the organization of this church.

The church was organized according to announcement June 13th., 1915. The congregation met in a grove near the Cora Mill and proceeded to organize the church. Twenty seven names were handed in at the beginning, and the church was declared an independent body according to the rules and regulations of the New Testament scriptures. Brother Miller was called to serve as pastor of the new church, and

served until he left this field the first of 1916. A full account of this church and its pastors will be found in the last part of this book.

This was so noble in Brother Miller. If only all of our preachers would try to develop the outlying sections of our towns, we would soon have all of our towns reached with the gospel of Jesus Christ. The trouble with so many of us is that we say we are missicnary, but we do not work at the business.

Rev. John Richard Miller, the oldest son of George W. and Jane Eleanor Gordon Miller, was born October 30th., 1864, in Davidsen county, N. C., about nine miles south of Thomasville.

He grew up on a farm, and obtained all the education he could in the public schools of that time, and at the age of about sixteen, attended the high school at Fork Academy for about two years. This school was located in Davie county. It was conducted by Prof. J. T. Alderman, one of the best school men in the south. After this he taught and went to school for about three years at Holly Grove academy, and graduated from there in 1890.

His first work after leaving school was done for The Executive Committee of The Prohibition Party of North Carolina from

March 1891 until August 1893.

He was ordained to the full work of the gospel ministry by request of the Liberty Baptist church October 29th., 1897. The ordination took place at a Union Meeting held at Eldorado on the above mentioned date. The presbytery consisted of Revs. Henry Sheets, Chairman, John A. Summey, G. W. Henderson, Jeff Lanning, Haywood Morris, Martin A. Leach, and Lee W. Harris.

He was called to full time work in January 1898, and from then until now he has not been without full time work.

His first pastorates were in the Liberty association where he preached from 1898 until 1906.

In 1906 he moved to the Stanly association with Palmerville and Whitney the center of his work. He served other churches in the Stanly association, but Palmerville and Whitney were the leading ones. He was in this association from 1906 until 1908.

In the spring of 1908, he was called to the pastorate of Green Street Baptist church, High Point, N. C., and served there until the 16th of February 1916.

He went from Kings Mountain to Fairmont, N. C. This town is in the Robeson association. Brother Miller thinks that he did the best work of his life at this place.

His work here was very satisfactory indeed. He served at Fairmont until 1922. He was called from Fairmont to Norwood, N. C., and served there from 1922 until 1925. This was a very pleasant and profitable pastorate, and it was with the greatest reluctance that the field gave him up. He served the First Baptist church at Norwood and Old Silver Springs, a country church just six miles out from Norwood. This was a great field of work for him, and is still a wonderful work for any pastor. The writer served both of the churches for a number of years. There is no better work in the state than these two churches. Rev. Miller was called to Kernersville from Norwood, and moved there during the year of 1925. He is now pastor at Kernersville, N. C.

Rev. Miller was married to Miss Evelyn Leach, daughter of Rev. Martin J. Leach and Mahala Brown Leach, March 29th., 1893. They have two very fine girls, Miss Lois Miller and the baby girl whose name cannot be recalled.

His pastorate at Kings Mountain was a great blessing to the cause. His work will live here when he has passed to the Great Beyond.

The following resolution was adopted by the church upon his departure; "Whereas,

our much beloved pastor, Rev. John R. Miller saw fit, to offer his resignation as our pastor, and

Whereas, for almost four years he has faithfully broken to us the bread of life.

Therefore, be it Resolved:

1st. That we, the members of the Kings Mountain Baptist church do hereby express our regret that he is going to leave us.

2nd. That the church publicly express its appreciation to him for his constant devotion to the church and his work in the past.

3rd. That the church more especially express its gratitude to him and his Godly wife for their faithful work and noble sacrifice in prayers and money in leading us to build our splendid new house of worship.

4th. That we part with our pastor and his family with sorrow.

5th. That they go from us with the prayers and blessings of the church and town, and may God's watchful care attend them wherever they may go."

The above resolutions were adopted by the church, March 1st., 1916.

Thus ended one of the best pastorates the church has ever had.

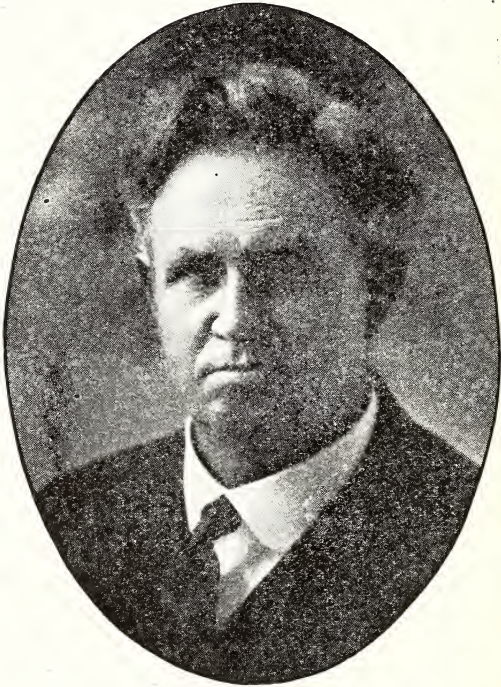
Rev. W. R. Beach was called April 2nd., 1916, to succeed Rev. John R. Miller. He accepted the call for half time at a salary

of five hundred dollars and took charge of the work May 28th. following. He came here from Bryson City, N. C. He served the Baptist church at Grover with this one at Kings Mountain. These two churches had been a field for some years.

Rev. Beach preached his first sermon May 28th., 1916, and at the close of the morning sermon, Jake Hord, one of our town boys presented himself for baptism. This was a good beginning for the new pastor.

Brother Beach came here under great disadvantages. His house had been burned a short time before he came to take charge of this pastorate, and this put him to a great disadvantage, but the people rallied to his relief and did all they could for him. They soon put him on his feet so that he could go on with his work.

During the first year of his pastorate, he baptised twelve and added twenty eight by letter. The church reported three hundred and forty four members that year, but it is quite strange that no more members were reported than this. The year before it reported four hundred and three members; this year three hundred and forty four. Beach added forty members during the year, and lost seventeen by letter and death. This would leave twenty seven as a



REV. W. R. BEACH

net gain. Now, add twenty seven to four hundred and three and you have what ought to have been reported. This makes four hundred and thirty, but the report says that they had three hundred and forty four. Discrepancies like this ought not to be allowed. They are misleading. Who knows what became of the fifty nine missing members? They passed off quietly, and nothing was said about them.

The finances were in good shape during his first year. The church raised fourteen hundred dollars and fourteen cents for all objects. This was no bad showing for a church the size of this one.

The second year Beach baptised fourteen, received eight by letter, and restored one, making thirty three in all. He dismissed twenty five by letter and two died, leaving him a net gain of six members, but the report to the association shows that they did not have but three hundred and thirty six members all told. There must be another mistake in this report. If the figures were correct for 1916, he would have had three hundred and fifty members this year.

Fourteen hundred and fifty eight dollars and sixty cents were raised for all objects during the year of 1917. This was a slight increase over the last year.

In 1918, Brother Beach baptised sixteen, received twenty by letter, and restored one, making a total increase of thirty seven. He lost twenty three by letter, excluded two, and four died, making a total loss of twenty nine. The report to the association showed three hundred and forty seven members. Please compare this report with the one for the previous year. There must have been a mistake some where.

This year, the church raised sixteen hundred and twenty dollars and ten cents for all objects. This was the best the church had done since the new church building was on hand.

The reports for the year of 1919, are not given in the minutes of that year. It is such a pity that the reports of all of the churches were left out of the 1919 minute of the association. This was the most wonderful year Baptists have ever seen in this country. This was the 75 Million campaign year. All of the records of it ought to have been kept, but they were not kept at all. The church here was supposed to subscribe ten thousand dollars, but nothing is said in the minutes about how much it subscribed. It took an active part in the campaign, and it paid its proportional part, but nothing is said about what that part was, except what it was apportioned, \$10,000.00.

The committee was continued during 1920 to collect the remainder of the pledges of the seventy five million campaign money, but nothing definite is said about what that committee did.

The report to the association that year gave a total of \$3,452.69, paid to all objects. This was very good for this church, in fact, this was the best it had ever done. Brother Beach seems to have been very successful in handling the finances of the church. The people responded very generously to his appeals. During the year he baptised twenty eight, received seven by letter, and dismissed twenty three by letter and lost three by death. The total membership reported that year was two hundred and ninety three. Thus far two hundred and three names were lost without any record being made of them.

Rev. W. R. Beach closed his pastorate at Kings Mountain August 22nd. and moved to Tabor, N. C., the following Tuesday. His family is still remembered here, and especially his wife who was such a great worker. The ladies still remember her work, and honor her for it. Miss Susie Beach is a student nurse at our Baptist Hospital, Winston Salem, N. C. He has one son who is an ordained Baptist preacher. Brother Beach is still very active as a

preacher. He is now pastor of the Baptist church at Erwin, N. C.

Rev. W. R. Beach was born in Caldwell county, N. C., nine miles east of Lenoir, July 6th., 1872. He grew up on a farm and attended school as opportunity was given him in the public schools of that day. This meant about two and one half months in a year. When he was about nineteen years old, he attended school at Hibriton Academy and remained there a part of three years. Later he attended Taylorsville Collegiate Institute, Taylorsville, N. C.

After he attended school at Taylorsville Institute, he taught for about sixteen years. A part of this time was spent in teaching public schools in the towns of North Carolina. He was connected with the graded school at Granite Falls for some time, then at Dobson, and at one time he was principal of Leesville High School. Leesville is in Wake County. He served here during the years of 1907-1908.

He was converted and joined Kings Creek Baptist church in May 1891, and was baptised the first Sunday in May 1891, by Rev. W. J. Baumgardner.

He preached his first sermon December 13, 1892, at Union Baptist church, Caldwell county.

He was licensed to preach by Kings

Creek Baptist church December 24th., 1882, and was ordained April 24th., 1896.

He has served churches in the following counties in North Carolina: Caldwell, Wilkes, Catawba, Surry, Wake, Durham, Chatham, Johnston, Madison, Swain, Cleveland, Columbus, and Orange. He is now serving a field in Harnett and Sampson counties.

September 4th., 1895, he was married to Miss Kate Coffey of Caldwell county. Seven children have been born to this union. Six of them are living. They are Agnes, Estelle, Ben, Susie, Bertha, Ina, and W. R. Jr. Agnes died at the age of six years, Estelle married Mr. Chas. H. Warren, Superintendent of the Odd Fellows Orphanage, Goldsboro, N. C. Ben is an ordained Baptist preacher and has charge of the missionary work of the Sandy Creek Baptist Association. He is called the Field Worker for that Association. He looks after the Sunday School and B. Y. P. U. work. His work is similar to that Brother A. V. Washburn is doing in this association, but is more extensive. He has a fine position and is well fitted for it. Susie graduates from the Baptist Hospital, Winston-Salem, this spring (1926.) Bertha is a student at Wingate Junior College, from which she hopes to graduate very soon, Ina finished high school last year, and W. R.

Jr., will graduate from high school this year.

Beach is still vigorous and active. He can preach as well as he did when he was a much younger man.

Brother J. O. Fulbright was called October 10th., to succeed Brother W. R. Beach who resigned in June of that year. Rev. Fulbright was called for full time at a salary of two thousand dollars a year. He accepted and took charge of the work the following November. He preached his first sermon November 7th., 1920.

One of the first things that Rev. Fulbright did was to assist in the organization of Macedonia Baptist church near the Park Yarn Mill. This organization was made October 31st., 1920. This was before he had preached a single sermon as pastor of the church. Everything had been made ready for the organization before he came, and just as soon as he landed, they proceeded to organize. This was the third church to go out from the First church. A full account of the church will be given at the close of this book.

Rev. Fulbright's ministry with the First church started off beautifully. He had large crowds for all of his services, and especially for the Wednesday evening service. He showed his stereoptican views of

Palestine, and the Orient to the people who attended. This drew large crowds.

His lectures and the pictures were very interesting, as he had made the pictures himself and knew what he was talking about. He did much good with them. His ministry here was one of the best of his life. He served here from October 1920 until November 8th., 1922, making him just twenty five months pastor of this church. He moved from this field to East Gastonia where he is still pastor.

During the first year of his ministry here, he baptised four, received thirty seven by letter, and restored two, making a grand total of forty three members. The membership this year was two hundred and ninety.

The church raised \$8,177.13. This was the most that it had raised up to this time. Fulbright was the second full time pastor the church ever had. Rev. A. H. Sims served full time for one year some time before this. It paid him the greatest salary it ever paid a pastor, and his ministry was the beginning of a new day for the kingdom in Kings Mountain.

The second year of his services here was one of his best years. He baptised eighty into the fellowship of the church and received seventy four by letter. He closed the



REV. J. O. FULBRIGHT

year with four hundred and twenty three members. This was the largest the membership had ever been.

During the year, he raised \$3,733.45. The report in the minutes is not correct. There was a mistake made in the addition of the amounts paid to the different objects.

As has been said above, this was the best work Rev. Fulbright had ever done on any field. He made some wonderful improvements here, and it was with regret that the church had to give him up. His wife is a most estimable woman. She is very tactful in her work, and makes friends wherever she lives and labors. Rev. Fulbright is in the very prime of life, and is calculated to do much good in the years to come.

He was born in Franklin county, Georgia, June 15th., 1879. His father was Daniel Fulbright, a native Georgian. He was reared in Georgia.

He received his high school education at Carnesville and Cornelia, Georgia. He attended college at the State Normal, Athens, Georgia. He graduated from this institution. He attended the Southern Baptist Theological Seminary 1905-1907, taking his Th. G. degree. He also attended Moody Bible Institute, Northfield, Mass.

He taught school in Georgia for nine years, and made an extensive tour of

Bible lands in 1908.

He is exceedingly well prepared for his work.

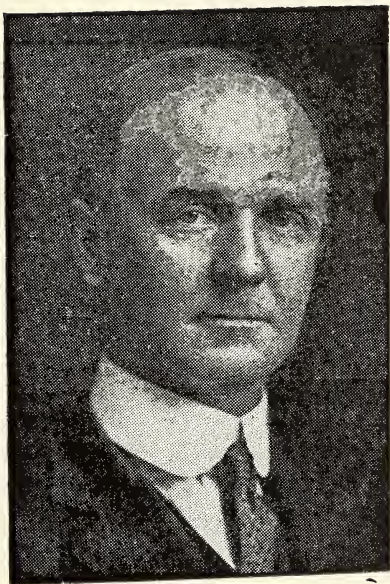
He has served the following churches; Bethlehem Baptist church, Clarksville, Ga., Mt. Pleasant, Kentucky, Southport, North Carolina, First Baptist church, Lenoir, N. C., Carthage Baptist church, Carthage, N. C., Sylva Baptist church, Sylva, N. C., First Baptist church, Kings Mountain, N. C., and is now pastor of East Baptist church, Gastonia, N. C.

Dr. Walter N. Johnson succeeded Rev. Fulbright and served this church during the year of 1924. He did a great work here in raising the old debts that had been standing against the church for several years. He did not add many members, but he caused the church to strike a new pace for its future program.

During his first year he baptised three into the fellowship of the church and received three by letter. The total membership reported to the association was four hundred and seventeen.

The total amount of money raised during the year was \$5,932.32

His work covered a part of two years, so to know all that he did, you will have to examine the minutes of two meetings of the association, 1923 and 1924. During the year



DR. W. N. JOHNSON

of 1924, he baptised none, but lettered fifteen and four died, leaving the total membership four hundred and four.

He resigned here early in the fall of 1924 to take charge of a Stewardship school that was being arranged for him in the Gaston County Baptist association. He left Kings Mountain the first of January, 1925.

Dr. Walter N. Johnson is truly a great man. He was Corresponding Secretary of the Baptist State Convention for a number of years, and his work as Secretary has never been excelled. He has been pastor at several important points in this state, and in other states. At one time he was pastor of the Wake Forest Baptist church, and while there led the church to build a nice and commodious house of worship. It is one of the prettiest in the state. While he was laboring under this burden, his health gave way, and he came very near having to give up all together, but the Lord was gracious and spared him to continue his work.

He is an expert on the doctrine of Stewardship as it is taught in the New Testament, and has spoken on this subject in many sections of our country. He is holding stewardship conferences now, and has all the work he can do. He lives at Mars Hill at present.

Dr. Walter N. Johnson was born March 24, 1875. He was ordained to the full work of the gospel ministry 1896. He graduated from Wake Forest College 1899. He was reared in eastern North Carolina.

He has served in the following places and stations;

Pastor at Weldon, N. C., Rocky Mount, N. C., Business Manager for Dell High School, Pastor at Nachitoches, La., Secretary of Missions in La., Pastor of Immanuel Baptist church, Alexandria, La., Pastor of Wake Forest Baptist church and built the present house of worship while pastor there; Secretary of Missions in North Carolina, Supply pastor at Badin, Stewardship Evangelist and supply pastor at Kings Mountain, N. C. He is now Secretary of the Stewardship League of Baptist Ministers, Mars Hill, N. C.

He has done a great work in his life, and is still vigorous and as active as he was twenty years ago.

The author of this little sketch succeeded Dr. Johnson as pastor of this church. He was pastor of the Loray Baptist church, Gastonia. The work was very heavy for him, and when the invitation came to him to consider the work at this place, he decided that it would be much easier for him than a church with nearly thirteen hund-

red members, but he has not found it so. He has done the hardest work of his life in Kings Mountain. He has met difficulties he never dreamed of, and his health has been very treacherous a part of the time.

It was so hard for him to leave such a loyal church to come to a new field. He knew all of his members at Loray, and here he knew just a few. He knew all of the churches in the Gaston County association, but here he knew practically none of them. His plans were so different from any man they had ever had here that it was no easy task for him to begin his work at this place. He left one of the largest and best organized Sunday Schools in the state to take hold of one that was not organized at all; but he is glad that he came. The people have been very kind to him, and some progress has been made. He does not claim one bit of honor for what has been done. All the glory goes to the Lord of us all. What he has done in a humble way here is not what concerns him most. The work to be done is the trouble. We have so many people here who have not been enlisted for the Master. They are the trouble with the present pastor. His heart burns for the lost and unenlisted of this town. One hundred and seven members were added the

the first year of his ministry, and a great many have been added this year, but they have not been counted, and they will not be counted until the year closes.

The Sunday School is the largest and the best it has ever been. The outlook is very encouraging, but the work is hard, much harder than it ought to be. The fellowship of the church is not as good as it ought to be. This makes it so hard for a pastor.

In the fall of 1925, the pastor was called back to his old field of labor at Wingate Junior College, and it was such an inviting field for him. He knows nearly every family in Wingate, and has baptised a great number of the present members of the church at that place. He has been in every home in that section of country, and has married hundreds of the young people, and preached the funerals of many of their dead. It was so hard to say "No" to that people, but the folks here said that he had not finished his work, so they would not allow him to accept the call to his old field, and he had to say "No" to those he loves like brothers.

He is now fifty four years old, but still loves his work and preaches as vigorously as he did thirty years ago.

He has served churches in Stanly, Union, and Anson counties. He was pastor at Al-

bemarle for eleven years, Wingate for five years, Norwood for a number of years, and Gastonia for more than four years.

He taught school for a number of years, and was county superintendent for a long time. He has written several books during the time he has been serving Baptist churches in North Carolina, and has edited a newspaper for several years. He has been a regular correspondent for several of the leading newspapers of the state, and still enjoys writing for them.

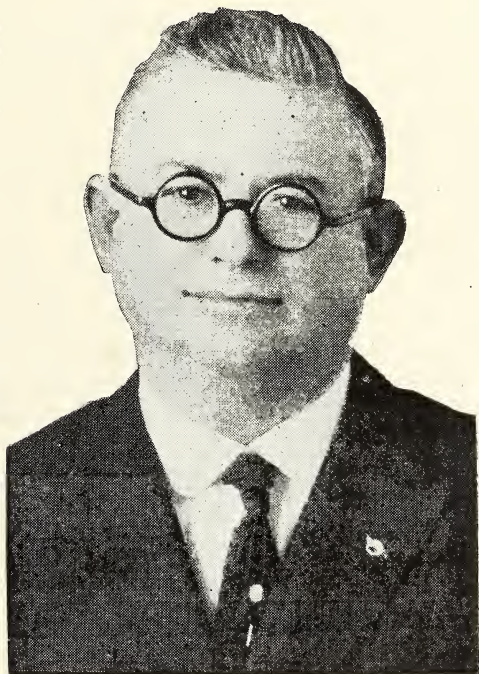
He was saved by the grace of God July 22nd., 1890, and was baptised by Rev. J. A. Hoyle Saturday July 26th., 1890.

He was licensed to preach June 23, 1894, and was ordained two years later, the same month and day of the month.

He has been preaching since conversion, and hopes to be able to preach as long as he lives.

He was married to Miss Annie Black, January 16th., and to this union eight children have been born. They are Prof. Chas. S. Black of Wake Forest, Mrs. Loy Banks Biggers of Bessemer City, Miss Odessa Black, who teaches in the high school of Apex, Miss Helen Black, a teacher in the graded school at High Shoals, James H. Black, a student at Furman University, and Anabel, George Truett, and Billie

Louise who are still at home and are in the
city school.



REV. C. J. BLACK

CHAPTER IX.

THE SUNDAY SCHOOL, WHEN ORGANIZED, FIRST SUPERINTENDENT

Other Superintendents, Number of Pupils Enrolled Under Each Superintendent, The First Secretary, Other Secretaries, The Present Sunday School, What the Sunday School Has Meant To The Church, Its Present Outlook, and Its Urgent Needs.

The Sunday School work of the First Baptist church is a very difficult thing to write the history of. The church has no records of the first work done here and so little was required for the reports to the annual associations that it is impossible to depend upon the associational minutes to tell just what was done in our Sunday School during the first ten years of the church's life.

The first record of the Sunday School is found in the minutes of The Kings Mountain association for the year of 1892. Some believe that the Baptists had a small Sunday School in the school building before this time; while others say that there was never a Baptist Sunday School in this town until the latter part of 1891, or possibly the early part of 1892. It is the opinion of the

author that there was never a Baptist Sunday School in this town until the first house of worship was built. It is true that the Baptists held services regularly in the Lutheran church, and possibly in their homes occasionally, but they did not undertake to run a Sunday School until they had their house hulled in so that they could use it. It is unreasonable to think that they did. Baptists are not intruders, and they would have been had they held Sunday School in the church the Lutherans loaned them to hold preaching services in until they could get their house built. Baptists teach peculiar views—views antagonistic to those of other denominations, and they will not compromise with other denominations enough to hold Sunday School in their buildings without teaching their distinctive doctrines. They held services in the old Methodist church for a while after the church was organized, but because of a misunderstanding between Rev. C. F. Felmet and Rev. J. E. McManaway, they moved to the Lutheran church. The old Methodist church stood where the Presbyterian church now stands; the Presbyterian church was located on the west side of the rail road at that time. The change came later on when the present arrangement was made. The Baptists may have preach-



SUNDAY SCHOOL OFFICERS AND TEACHERS

ed in the old school building, and they may have had a little Sunday School there some time before the church was organized, but it is not likely that they did.

It is not known how long they held services in any of the borrowed buildings, nor is it known just where all of the services were held until the house was made ready, but it must have been several months. They held services occasionally in their homes. Baptists have often done such things, and this was no exception to the general rule. Their business meetings must have been held in their homes, as they would not feel free to discuss Baptists interest in the pedobaptist churches. Rev. J. E. McManaway says that he preached in Rev. C. F. Felmet's home one evening, and at that time the number of Baptists in the town was ascertained. Because of work like this, the Baptists must have held services in their homes quite a number of times to get things ready for the organization. The house was hulled in during the year of 1891, and it is likely that they did not organize their Sunday School until the spring of 1892. Baptists, at that time had an idea that they ought to hibernate, so many of our churches did not have Sunday Schools during the winter. It was very amusing to hear the reports of the Sunday

School work as they were given at our annual associations. The church that had twelve months term of Sunday School would say, "We have an evergreen Sunday School," and many of them were ever green. They never grew any, or bloomed into conversions. Now, since the old custom was to begin anew in the spring, it is likely that there was never a Sunday School here until the early spring of 1892. As has been stated above the first account of the Sunday School here was a report to the Kings Mountain association in 1892. The association met with the First Baptist church at Gastonia September 22-25th. that year, Now, since the association met so early in the year, we can readily see that the Sunday School could have been organized during the fourth quarter of 1891, or during the first, or second quarter of 1892. Any way it was in existence when the association met with the Baptist church at Gastonia in 1892. The report shows that there was a good Sunday School at that time with an enrollment of fifty. This was fine for a church of its size as it did not have but thirty one members at that time. It had eight officers and teachers. This shows that it was wide awake for that day.

A. E. Clayton was the superintendent. I have not learned just who he was, but he

was a Baptist who was here at that time. He went to Georgia some years later and is still living there.

He was the first superintendent we have any record of, and must have been the first one the church had. They would not have changed superintendents within a few months after the organization of the Sunday School. This makes us believe that he was the first, but according to the records, he did not serve but one year. In 1893, J. W. Wright was elected and served for one year. The school had forty enrolled during his administration, or they may have had more enrolled, the average attendance was forty. The average attendance usually runs about two thirds of the enrollment, some times it scarcely reaches that high. After J. W. Wright's term expired, T. B. Mangum was elected and served just one year. He increased the enrollment a little. The records show that he had fifty five scholars with a good average attendance.

In 1895, J. T. Davis was elected superintendent. He seems to have had a better showing than the others. He increased the enrollment to seventy eight. This was the best the School had done from its organization to this time. The Sunday School enrollment was more than the membership of the church, and this was good for that

time. Many of our churches did not do half so well as this. The older members thought that the Sunday School belonged to a few teachers and the children. Were they not awfully mistaken? Many of them still have such erroneous notions about it. They do not know what they are missing. Their influence is on the wrong side, and they are missing so much joy by not being engaged in the work.

Rev. J. W. Griffin was elected superintendent in 1896. He seems to have been a misfit as the school lost considerably during his term of office. The enrollment went from seventy eight to forty six. There must have been something wrong, or the enrollment would not have dropped so much in so short a time. I do not know anything about the brother, and cannot say just what the cause was. The most preachers make very poor superintendents. Some good superintendents have made very poor preachers. A good superintendent is hard to find, and when you get one who puts his soul into the work, you had better hold him until you know that you can better yourself. There is so much work attached to the office, that very few men will take enough interest in it to make the Sunday School interesting.

A good, lively, punctual superintendent



J. F. DICKEY
Superintendent 1897

is one of the greatest assets a Sunday School can have.

Rev. J. W. Griffin served just one year. After him came J. F. Dickey who seems to have been a perfect fit. The School run from forty six in enrollment to one hundred and fifty. This was nearly twice as many as had ever been enrolled in the school. His work is still talked of here, and the efforts he put forth to build up the Master's kingdom are still to be seen. He left two daughters who have been a blessing to the church for many years. Brother Dickey served just one year, and then T. F. Cummings was elected. Brother Cummings run a roller shop, or covered rollers while here, and seems to have been a wide awake church worker. The enrollment of the Sunday School increased from one hundred and fifty to one hundred and fifty four. This was not a great increase, but it showed that he was wide awake along Sunday School lines.

J. W. Woodward was elected superintendent of the Sunday School in 1899. The school grew under his care from one hundred and fifty four to one hundred and sixty. He has a widow and two fine children here who are among the very best workers we have in our church. His daughter, Miss Lila, is one of the very best B. Y. P.



GEORGE W. KENDRICK
Superintendent 1900-1902

U. workers I have ever had, and his son, Joe Lee, is a student in Boiling Springs High School.

In 1900, Brother George W. Kendrick was elected superintendent and served until 1902. The first year he was superintendent, the school run to the highest number since its organization. It went from one hundred and sixty to two hundred and three, but by some means, the enrollment fell to one hundred and fifteen in 1901. Nothing is said about what caused the decrease, but there must have been mill curtailment. Many of the Sunday School folks worked in the mills, and when the mills run bad, the Sunday School did the same way. Some times church work has been almost ruined by mill shortage. There ought to be some remedy for such, but it is a hard thing to manage.

Hon. David P. Dellinger was elected superintendent of the Sunday School in 1903. He was a very enthusiastic young lawyer at this time, and he directed his energy toward the Lord's work and run the Sunday School enrollment from one hundred and fifteen to two hundred and eight. This was a fine increase for one year. But Dellinger does what he does with all of his might. He is the best associational clerk I have ever seen, and is one of the best

church clerks in the state. He is a fine lawyer, and has been a member of the legislature one term. He is now an active member of the Baptist church at Cherryville, and has been clerk of the Gaston County Baptist association since its organization.

Brother S. S. Weir was elected superintendent of the Sunday School in 1904. He served for three years, and during this time for the school held its own pretty well. He had one hundred and sixty the first year, one hundred and thirty six the second year, and one hundred and ten the third year. This decrease may have been caused by mill curtailment. The mills were running on short time nearly all the time during the early part of the twentieth century. The number of scholars often has nothing to do with the efficiency of the officers in charge. So many things enter into such a thing as Sunday School enrollment that you cannot tell by the enrollment just what has caused the decrease. It is so with a congregation also. Some times you have a large crowd, then again, when you feel like the house will be running over, you have plenty of room to spare.

Brother Weir is still a member of our church and is one of the best workers we have. He is secretary of the Business Men's Bible Class, and is an active deacon. He is

an honorable man, straightforward in all of his dealings, and stands high in his community. He is now postmaster of our town, and has other honorable business relations.

Brother D. F. Hord was elected superintendent of the Sunday School in 1907, and served one year. He made some improvement in the enrollment. It ran from an enrollment of one hundred and ten to two hundred and twenty in one year. This was a fine showing for one year. There seems to have been more folks here at that time than had formerly been here. The school made a very fine showing for the number of inhabitants we had in our town at that time. The school improved in many ways during his administration, and began to show signs of improvement along many lines. He did not serve but one year at this time. That was 1907.

Prof. S. J. Huneycutt succeeded D. F. Hord in 1908, and did not serve but one year. He was principal of the graded school at that time, and as he moved away from here to become principal of the South Fork Institute, he could not serve any longer. He seems to have been a fit as he kept the enrollment up to two hundred and seventeen during the year. He was a fine fine school man and a most consecrated gentleman.

Brother John W. Stroup succeeded him and served through 1909. He seems to have made pretty good head way with the work as his enrollment for the year was two hundred and eleven. He is now a citizen of Gastonia, and the last I knew of him was was a member of Loray Baptist church.

Brother Forest Floyd succeeded J. W. Stroup, and served from 1910 until 1914. He was a bundle of enthusiasm and worked with all of his might at what ever job he was on. He ran the Sunday School from two hundred and eleven in 1909 to two hundred and thirty eight in 1910. This was the largest number the school had ever enrolled. In 1911, he ran the enrollment up to two hundred and fifty, but in 1912, dropped down to two hundred and thirty, but this was still far above what had been done before. More people were here to enlist, and then too, the church was having better pastoral service. This had much to do with the Sunday School work. No records of the work done during 1913 can be found, but I am sure that Brother Forest Floyd was superintendent as he was during 1914. During this year, the school reached its highest mark. It went to three hundred and twenty nine. This was very fine for the church and a town the size of this one at that time. He must have put a great deal



FOREST FLOYD
Superintendent 1910-1914

of his time to the Sunday School work.

In 1915, D. F. Hord gave the church another year of his services as superintendent. This was the first time any one had been elected a second time. He did well during the year, holding the school to the large number of three hundred and twenty nine. He had so many other duties that he could not hold the place but one year. He was clerk of the church and one of the deacons.

Brother J. C. Baumgardner was elected superintendent in 1916, and served for four years. The school did well under his administration. He enrolled three hundred in 1916, three hundred and eighty nine in 1917, and two hundred and ninety one in 1918. This was the most trying time we have ever had for church work in this country. The World War was on us, and our hearts were bleeding. Gloom and despair were hanging over all the land, and I might say, the world. Hearts were bleeding the world over. No sadder time has ever been known since the world began. The enrollment was fine for the condition of the country at that time. He did a most wonderful work for the Sunday School and is still active in church work. He is now chairman of the Board of deacons, and an active Sunday School worker.

Marvin Ledford, a young man of promise, succeeded Brother Baumgardner in 1920. He did not serve but one year, but did well. He was a student in Richmond college and could not hold the position of Superintendent any longer. Three hundred and thirty were enrolled during his administration. He is now in Gastonia, but is still interested in church work. He is a son of one of our most loyal members, Brother Lee Ledford.

R. C. Gold succeeded Marvin Ledford, and served just one year, but he did well. Five hundred and twenty five were enrolled during this term of office. This was the largest number enrolled up to this time. I have not learned what caused this wonderful jump, but he must have had some good loyal teachers to help him, or he could never had done so much in so short a time.

Brother Gold was succeeded by Editor G. G. Page in 1922. He has been superintendent since that time. He had two hundred and seven enrolled the first year of his service, three hundred and eighty four in 1923, three hundred and eighty seven in 1924, seven hundred and forty eight in 1925, and nine hundred and six in 1926. The year is just begun. We cannot tell what we are going to have before it is out. Our aim is one thousand, and I am sure that we



G. G. PAGE
Superintendent 1922-1926

are going to reach it if we keep working as we have been for the past three months. The School now has one of the best set of teachers I have ever seen, and the interest is the best I have ever had at this season of the year. It is now the middle of the fourth quarter, and we are still growing.

Brother Page is a tireless worker, and a Sunday School enthusiast. It takes all of these characteristics to make a good superintendent. He is improving every week, and keeps studying the work as the weeks go by. Our teacher's meeting is the best I have ever seen, and I do not hesitate to say that there is none better in the state. The teacher's meeting is almost as large a gathering as the prayer meeting. The interest the teachers show is most wonderful. If they keep interested as they now are, we are going to have one of the greatest revivals here this year this town has ever known anything about.

The Sunday School has some very noticeable features I now wish to mention. It is not an ordinary Sunday School at all. It went into the standard list last year. This was the first time it has ever been a standard Sunday School. When the work was begun in 1925, it was not thought that we could reach the standard so easily, but we did. It took hard work to reach it so

soon, but we did it, and what is more, the School is still standard for 1926. The Standard was reached very early in the year, so now we have two penants displayed in our church. The double standard is the next goal. If our teaching force continues to study and keeps consecrated to the work as they now are, we will reach the double standard within one year. The church cannot afford to stop short of such a high aim. The school has some of the very best talent in the town, and we have the organization it takes to place it on the double standard list. All the church needs is to keep it moving as it is now going, and the goal will soon be reached.

The Sunday School has some of the very best organized classes to be found in the south. It has two men's classes, and four ladies classes just about as fine as you can find in the south. The Business Men's class is the one composed of mature men. It now has an enrollment of one hundred and sixty one men. This class is one of the most powerful in the Sunday School. It is composed of some of the very best men our country affords. Many of our leading business men are members of this class. The cashier of The Peoples Loan and Trust Company is the president of it. This is Mr. M. E. Herndon. He is known here as Elmer

Herndon, but the town has confidence in him, and the class acts upon his advice in almost anything. J. M. Rhea is the First Vice President. He is one of the most up-to-date-business men we have in our town. He is the leading member of The J. M. Rhea and Company, Jobbers. J. E. Lipford is the second Vice President. He is a fine business man. J. R. Roberts is the third Vice president. He is superintendent of the Cora mill. He too, is a very fine business man. The secretary is Mr. S. S. Weir. He is post master of the city of Kings Mountain, and the treasurer is Clarence E. Carpenter, one of the assistant cashiers of The Peoples Loan and Trust Company. Miss Vera Cornwell is the pianist. Robert H. Hord is leader of the orchestra. B. D. Ratterree is the chorister. All of the men are noble fellows like these I have named as officers of the class. Its membership represents almost every phase of our business life. It has mill men in it, grocery men, preachers, police, and almost anything we have in our city. The teacher is the present pastor of the church, and the author of this little book.

During the year of 1925, the class bought a nice new piano and placed it in their class room.

It gave the Baptist Orphanage at Thom-

asville, N. C., more than a hundred dollars in money and kind, it subscribed six hundred and sixty five dollars to the teacher as a present for his services as teacher of the class, and did many other noble things along financial lines. One of its members painted the church on the outside, and others did much toward painting the inside of the church. It has subscribed forty five dollars to pay the tuition of a ministerial student at Boiling Springs High School this year.

The other Men's class is the Berean. It is a powerful force for good. It is supposed to be composed of young men. The following are the present officers of this class; President, G. C. McClure, first Vice President, Glee A. Bridges, second Vice President, Charlie Spearman, third Vice President, Otto Kiser, Secretary and Treasurer, Eugene Matthews, Teacher, Prof. John Y. Irvin, Assistant Teacher, Leonidas M. Logan. This is a fine set of men, and they are doing a great work. The class now has one hundred and fifty one enrolled, and is working hard to get every possibility enrolled within the next few weeks. This class has meant much to the church and town.

The Sunday School has several other organized classes, but they are not so large

as those mentioned above. The Euzelian Class is a very fine organization. It is composed of young ladies between sixteen and twenty. Mrs. G. C. McClure is the efficient teacher. D. F. Hord has a very fine class of intermediate boys. His class is well organized and is doing a great work. In fact, all of the classes in the junior and intermediate departments are organized, but details of their work will not be gone into just yet. This will come later.

One of the most up-to-date departments we have in our Sunday School is **The Home Makers Department**. The following story tells what it is and why it is: The T. E. L. Class of the First Baptist Church was organized July 1916 by Mrs. W. R. Beach, wife of Rev. W. R. Beach who was pastor of the church at that time. The class was begun with sixteen charter members. Mrs. W. R. Beach was elected teacher when it was organized, and served in this capacity for four years. Mrs. M. E. Herndon was elected the second teacher of the class, and she served faithfully for two years. The following ladies have served one year each as teacher of this class: Mrs. R. C. Gold, Mrs. J. S. Norman, Mrs. E. J. Abbott, and Mrs. D. F. Hord. Mrs. Hord is the present teacher of the class.

The following ladies have served as

presidents of the class: Mrs. Joe Cole, Mrs. Charlie Stowe, Mrs. R. C. Baker, Mrs. Forest Floyd, Mrs. Lula Woodward, Mrs. H. M. Houser, and Mrs. E. J. Abbott.

The following have served as Recording Secretaries: Mrs. F. C. Nye, Mrs. A. H. Sims, Mrs. C. F. Stowe, Mrs. E. J. Abbott, who is the present Recording Secretary.

At the annual business meeting of the class held July, 1924, Mrs. M. E. Herndon was elected president of the class. When she took charge of the work the class seemed to realize that it was not reaching the ladies of the church as it should. When the church roll was consulted by them, they found that there were more than a hundred married ladies, members of our church who ought to be enlisted in the Sunday School work. The older ladies were enlisted more than the younger ones, so the class decided that something must be done at once to reach its possibilities, especially our young married women. A business meeting was held the following November to consider the advisability of organizing the new class, and when the matter was given due consideration, it was deemed wise to have another class composed of young married ladies. Another meeting was called December 7th, for the purpose of organizing the new class, which meeting

was held, and at this meeting The Home Makers' Department of the Adult Department of the Sunday School was organized. This department was composed of the T. E. L. Class and the new class, which they named The Eunice Class. Eight of the members of the T. E. L. Class joined the new class, and ten others joined, making the class begin with eighteen members. The class now has about forty members.

Mrs. Raymond Cline was elected president of the new class, and Mrs. Ben Willeford, teacher. Both were energetic Sunday School workers, and they put their souls into this new work. The class has grown steadily since its organization. It has every meeting required by the standard of excellence to make this class A-1. The social meetings of this class are well attended, and so are all of the other meetings. The class attendance is very low sometimes, due of course, to health conditions. Young mothers cannot attend as regularly as those who do not have small children to care for. The members of the class are looked after very carefully, and when help is needed, the ladies always give it.

As has been stated above, the T. E. L. Class had to give up eight of its members to form the Eunice Class, but this did not injure the T. E. L. Class. It soon gained

other eight and then many more. The class now has more than fifty members, and they are all interested. This class has done an enormous amount of good, and is trying harder than ever to increase the class to the limit of its possibilities.

Both classes are properly organized, and have all their meetings, except the Sunday morning meeting, in the homes of the members. In October 1925, these classes decided to use the six point record system. Both classes have nice record boards and keep a complete record of every meeting of the classes.

They have an extra report they make every Sunday. This is the personal service report. This work has been worth much to both classes. Last year, the T. E. L. Class furnished milk and food to an old man at the Sadie Mill for more than six months. Mrs. C. A. Oates was appointed by the class to look after him, and when she needed anything, she reported it to the class. The class cared for him until he died sometime during the autumn of 1925. It is still caring for all who need help so far as they feel able and responsible.

During the early part of 1925 the Eunice class began taking free will offerings for shrubbery to beautify the church grounds, and in the autumn the work was under-

taken. More than three hundred dollars worth of shrubbery was bought and planted on the church yard. The grounds were plowed, fertilized, and sowed in lawn grass seed. Today, we have one of the nicest yards in the county, and of course, it will be much prettier when the trees begin to grow, and when the grass gets large enough to use a lawn mower on it. All of this work was planned by The Eunice Class. Many who are not members of this class contributed to the work, but the movement was put on foot by the Eunice Class.

The Home Makers' Department tries to co-operate with the Superintendent of the Sunday School and their pastor in every way they can. It is one of the mightiest forces we have in our church, and if it continues to grow as fast in the future as it has for the past two years, it is going to become much stronger than it now is.

The following are the present officers of these classes:

EUNICE BIBLE CLASS.

President, Mrs. Ben Long.

First Vice President, Mrs. O. R. Long.

Second Vice Pres., Mrs. C. E. Carpenter.

Third Vice Pres., Mrs. Pearl Barrett.

Class Secretary, Mrs. D. G. Littlejohn

Recording Secretary, Mrs. J. R. Cline.
Treasurer, Mrs. J. L. Loden.
Reporter, Mrs. J. E. Hullender.
Teacher, Mrs. Ben R. Willeford.
Assistant Teacher, Mrs. J. K. Willis.

The following are the officers of the T.
E. L. Class for the year 1926;

President, Mrs. Lula Woodward.
First Vice President, Mrs. J. R. Roberts.
Second Vice President, Mrs. C. F. Stowe.
Third Vice President, Mrs. C. A. Oates.
Class Secretary, Mrs. F. C. Wilson.
Recording Secretary, Mrs. E. J. Abbott.
Treasurer, Mrs. L. M. Logan.
Reporter, Mrs. Callie Carpenter.
Teacher, Mrs. D. F. Hord.
Assistant Teacher, Mrs. H. M. Houser.

ENLARGEMENT DIVISION

E. B. C.	T. E. L.
Mrs. O. R. Long.	Mrs. J. R. Roberts

MEMBERSHIP AND ABSENTEE COMMITTEE

Mrs. J. Y. Irvin	Mrs. J. E. Cole
Mrs. J. M. Rhea	Mrs. Mattie Dixon

HOME DEPARTMENT

Mrs. A. H. Sims, Superintendent.

VISITORS:

Mrs. G. D. Hambright.
Mrs. J. H. Davis.
Mrs. L. M. Logan.
Miss Lettie Baumgardner.

CRADLE ROLL DEPARTMENT

Mrs. J. K. Willis, Superintendent.

VISITORS:

Mrs. Frank Webster.
Mrs. Joe McDaniel.
Mrs. Wade H. Short.

They have several more committees, but it is too tedious to mention all of them. This book is not a report of all that any one organization is doing, but a sketch of the organization.

Every phase of the work done by this department is wonderful. This division is being looked after more closely than any other department of our work. The Cradle Roll has been worked until it now has an enrollment of more than eighty, and the Home Department is flourishing also. Many other things are being done by this division that the other classes have not undertaken.

There is not but one other church in this state with this department in it. This is The Brown Memorial Baptist church at Winston-Salem, N. C. Mrs. W. R. Jones is president of it. She visited the one at the

First Baptist Church here last fall and made quite an interesting speech at the social meeting of the two classes. The one at Winston was organized just a little while before the one here, but Mrs. Herndon had the idea already, and if she could have carried out her plans, would have been the first to have a department of this kind.

The following have been secretaries of the Sunday School: 1902 and 1903, Kelly McCullough, 1904, W. M. Kellar, 1905, Kelly McCullough, 1906, M. E. Herndon, 1908-1922, W. T. Parker, 1923-25, Willie F. McGill. W. T. Parker and R. C. Gold are assistant secretaries and arrange the score board for the weekly reports of the Sunday School.

There was no secretary reported to the association until 1902. There may have been one, but there is no record of it.

From the beginning until now, the Sunday School has not had but five secretaries. This speaks well for the work done by the brethren who have served in this capacity.

The secretary has always been treasurer of the Sunday School. This enables this officer to take care of the literature and other things the school has to carry on the business of the church from this angle.

The Sunday School has one of the best set of officers it has ever had. They are all trying to do their duty in trying to carry out the program of the church.

This church has one of the best Sunday Schools in the state. It became a standard Sunday School last year, and has already gotten its pennant for the year of 1926, but this counts for nothing unless there is real service. The writer is glad to say that there is service. The teachers have become more consecrated than they were last year, and this is not saying anything detrimental either. They are keeping themselves away from questionable places and questionable things, and they are attending the weekly teacher's meetings a great deal better than they did last year. They are studying their work much better. Several things have brought this about. The General Superintendent gets out a weekly bulletin for the teacher's meeting. This has a program in it, which assigns every teacher his or her part. Items of interest are also mentioned in this bulletin, and the program for the following Sunday. This has meant much to the teacher's meeting and more to the Sunday School. At the beginning of the fourth quarter 1925, we began using graded literature in the Beginners, Primary, Junior, and Intermediate depart-

ments. This has had much to do with the interest taken by both teachers and pupils. The teachers cannot teach this literature without studying their lessons, and when they study, the pupils do likewise. Several more class rooms have been built, and better equipment has been placed in the class rooms. This has added much to the interest of the teachers and the children. Much more is needed yet, and it is hoped that before this year (1926) ends that we may have little chairs and sand tables for all of the lower grades, and tables and chairs for the Juniors and Intermediates. This is going to have to be done to keep the Sunday School moving as it should. The church now has fourteen Sunday School rooms, but it needs thirty at the very least. The church owns the land for the needed improvements, and it is not going to be very long until the building program is going to be put into action.

The Sunday School is the evangelistic phase of the church's work. In 1925, nearly fifty were baptised from the Sunday School, and yet no revival meeting was held during the entire year. The teachers and the pastor did the work. The same idea is being carried out this year, and it is hoped that we may baptise more than we did last year, though we have not baptised

as many as we did up to this time last year. The Sunday School is getting ready for a decision day. This will tell the tale better than any other thing can. This will tell just how much interested the teachers are, and it will tell also how much influence they have with their classes. There can be no better or more successful evangelists than the Sunday School teachers if they are consecrated as they should be. They can do nothing if they are not. The pastor looks to the teachers and their assistants for the personal work of the church. By doing the evangelistic work of the church in this way, the church has a regular and steady growth. This adds so much to the life and efficiency of the church. It is so fine to have the baptistry filled every Sunday and to see those who have surrendered their lives to the Blessed Master witness for him in the baptismal waters regularly. Too many of our churches have their baptisteries for ornament, rather than for service. This is solemn mockery. If the Sunday School functions as it should, you are going to have it in use every week.

The present outlook of the Sunday School is very encouraging indeed. We are better equipped than we were last year, and our folks are much more interested.

The Sunday School has gained some notoriety, people are talking about it, and we have many to visit from other towns and other churches. This adds much to the outlook of the work.

Some of our needs at present. First, the Sunday School needs better equipment chairs, blackboards, tables, musical instruments, toys for the beginners department, crib beds for the Cradle Roll Department, song books suitable for little tots, and sixteen more rooms with as many teachers added to our force. These are reasonable things to ask for, but they are not all that the Sunday School needs.

If the Baptists will consecrate themselves to the service of the Lord, if they will put the work of their church first, if they will not be too tender with their dollars, and if they will ask the Lord for a vision of the possibilities of the Baptist cause here, we can soon have the most wonderful church in the whole south land.

The following is the General Superintendent's report at the close of the first quarter of 1926:

REPORT OF GENERAL SUPERINTENDENT OF THE FIRST BAPTIST SUNDAY SCHOOL TO THE CHURCH IN CONFERENCE MARCH 31, 1926.

Dear Brethren and Sisters:

As the General Superintendent of your Sunday School, I beg to submit the following quarterly report:

RETROSPECT

Last Sunday closed the second quarter of this current year and marks the close of six months as a Standard Sunday School for our church.

During the last quarter our school has shown a steady growth in enrollment. During all the winter weather our attendance has held up remarkably well. The present enrollment is 821, the highest in the history of the Sunday School.

There has been constant improvement in the quality of work done in the classes. Our teaching force is the best organized and best equipped we have ever had and the teachers are appearing before their classes unusually well prepared. The better grade of teaching is prompting a fine response from the pupils. The matter of discipline in the classes up through the intermediates has been solved through the use of graded literature and better prepared teachers.

The weekly meeting of teachers and officers held each Friday night is steadily growing in importance in its relation to the work of the Sunday School and church. Your superintendent attributes a large measure of the general advancement of the

work to this weekly meeting.

Our contributions have been very good. Our response to the distress call from the Thomasville orphanage when fire destroyed one of the buildings was unmatched by any other school in the state. The teachers very effectively put the claims of Home and Foreign Missions before their classes last Sunday and we contributed above \$41.00.

But we are woefully short on professions from the school.

PROSPECT

Promotion day is only six months ahead. The first Sunday in October we shall need several new class rooms to house the increased number of classes that will necessarily result from the use of graded literature. Under the graded system pupils from the Beginners on up through the Intermediates are promoted each year instead of each four years and three years as heretofore.

Your superintendent desires to lay the matter of additional room upon the heart of the church and recommends that some action be taken looking toward the construction of additional space for class use, and that such provision be made by October first this year.

Respectfully submitted,
G. G. PAGE,

General Superintendent.

Adopted by the church in conference
March 31, 1926.

C. J. Black, Moderator, C. E. Carpenter,
Clerk.

The above report shows the standing of
the Sunday School at the close of the first
quarter 1926.

NOTE—Much work has been done toward construct-
ing this new department recommended by the General
Superintendent, but it has been a hard pull. It is so
hard to get folks who are not interested in religious
work to see the importance of such a thing as a five
thousand dollar annex.

CHAPTER X

WHEN ORGANIZED, THE FIRST PRESIDENT, THE FIRST SECRETARY Divided Into Circles, What It Has Meant To The Work Here.

The Woman's Missionary Society is almost as old as the church at Kings Mountain. A Miss Gold who had been trained for a missionary came here to visit her brother who was in business, and while here, organized the first W. M. U. the church ever had. Mrs. Callie Carpenter was elected the first president, Mrs. J. T. Kendrick, the first Secretary, and Mrs. George Cornwell the first Treasurer, and the following names were the first members: Mrs. J. C. Baumgardner, Mrs. L. R. Reynolds, Mrs. James Dickey, Mrs. Jim Ramsey, Mrs. J. M. Hord, Annie Rachael Dixon, Mrs. Mary D. Falls, Mrs. Caroline Long, and Mrs. A. E. Watson, and Annie Jane Barrett. This society lived about four years, and then it became almost extinct, but it did a great deal of good while it lasted. The associational minutes do not give any reports from any of the societies until 1904, so it is hard to say just what the ladies did before that time.

When Rev. A. H. Sims took charge of the church in 1901, there was no missionary society here, but his wife reorganized it in 1902, or possibly 1903. The first report from it was made in 1904. At this time Mrs. Sims was president, and the society had twelve members. There has been an organization until the present time.

Mrs. Sims was president during the year of 1905. The society then had twenty one members, and paid considerably to the mission work of the Southern Baptist Convention. She was president of the society during the year of 1906. The society then had twenty four members and paid the following amounts: State Missions, \$14.00; Home Missions, \$11.00; other objects, \$55.00. Total \$88.00.

The above figures show that the society was not asleep.

Mrs. J. J. Beach was president during the year of 1907. The society then had thirty two members, and contributed \$164.00 to all objects. The year's work was a considerable increase over the previous one. They had more members and raised much more money.

Miss Hattie Kendrick was president during the year of 1908. The society did not have but thirty members at the close of this year, and paid \$36.00 to all objects.

This was such a falling off from what it was the year before that it is hard to tell just what was the cause of this decline.

Mrs. Forest Floyd was Vice President during this year, Miss Emma Cornwell, Secretary, and Mrs. E. L. Ware, Treasurer.

In 1909, Mrs. J. J. Beach was president of the W. M. S. Mrs. Forest Floyd Vice President, Mrs. E. L. Ware, Treasurer, and Miss Emma Cornwell, Secretary. The society reported thirty members, and \$313.-35 raised for all objects. This was a very fine year for the society. It seemed to have been in a very healthy condition. Mrs. Beach left in the early fall of 1909, and Mrs. Bomer was elected president in October. She continued until January of the following year. She was succeeded by Mrs. J. M. Hamrick, who served until the following July, then Mrs. Callie Carpenter was again elected president. The society reported thirty four members that year, but a great decrease in money raised for all objects. Miss Clara Carpenter was secretary from July 1910 until the close of the year. Mrs. Forest Floyd was elected Secretary and Treasurer of the W. M. U. in October 1910.

Mrs. Carpenter was president during the year of 1911, and Mrs. Floyd remained secretary and treasurer. This year the so-

ciety reported twenty four members and twenty six dollars and twenty two cents raised.

During the first part of 1912, Mrs. Callie Carpenter was president of the W. M. S. and Mrs. Forest Floyd was Secretary and Treasurer. Mrs. J. G. Graham was president during the latter part of the year, and was president when the association met in the fall. Mrs. J. C. Baumgardner was Secretary. The society reported twenty eight members that year, and forty four dollars and forty three cents raised for all objects.

The report for 1913 is not complete. The associational minutes fail to say who was president, or how much the churches gave for all objects of the Convention. Mrs. John R. Miller was president, Mrs. E. J. Abbott, Secretary, and Mrs. D. F. Hord, Treasurer. The society now had twenty nine members and gave \$104.85 to all objects of the Convention.

Mrs. E. J. Abbott was elected president of the W. M. U. January 12, 1915. Mrs. C. T. Cornwell was elected Vice President, and Mrs. M. E. Herndon, Secretary, Mrs. G. E. Lovell, Assistant Secretary, and Mrs. D. F. Hord, Treasurer. No associational figures were given in the minutes this year. The minute is not complete in many

ways.

Mrs. E. J. Abbott was reelected president of the W. M. U. June 13th., 1916, with Mrs. D. F. Hord Secretary. The society reported twenty five members to the association that fall, and \$53.34 raised for all objects. Mrs. Forest Floyd was Vice President of the society at this time. Rev. W. R. Beach was pastor of the church. His wife suggested that the society be divided into circles for the better and safer development of the ladies, so the following circles were organized during 1916:

No. 1. THE ATTIE BOSTIC CIRCLE.

Mrs. W. R. Beach was elected the first leader of this circle.

No. 2. THE FANNIE HECK CIRCLE.

Mrs. M. E. Herndon was elected the first leader of this circle.

No. 3. THE JUDSON CIRCLE.

Mrs. Charlie Stowe was elected the first leader of this circle.

These circles are still alive and active. The idea was a great one, and has done much good for the work of the missionary society of the church.

Mrs. Abbott was continued as president of the W. M. S. during the year of 1917. Mrs. C. T. Cornwell was Vice President, Mrs. D. F. Hord, Secretary, and Mrs. R. C. Baker, Treasurer. The society reported

thirty members to the association and \$179.35 raised for all objects.

Mrs. E. J. Abbott was still president during the year of 1919 and Mrs. D. F. Hord Secretary. No vice president is named in the report. No report is given in the minutes of that association for that year. The minutes are almost a failure because of some misprint in them. They do not contain very much information.

The minutes state that Mrs. Abbott was still president of the W. M. S. during the year of 1920, and that Mrs. Joe Crawford was Vice president, and Mrs. Doris Littlejohn, Secretary. The society reported thirty five members this year and the sum of \$674.02 raised for all objects. This was the best year in the history of the W. M. U. work at Kings Mountain. Mrs. Abbott was still president of the society during the year of 1921. Mrs. Charlie Stowe was vice president and Mrs. D. F. Hord was Secretary until November of that year. Mrs. Raymond Cline was elected secretary in November. Mrs. Hord had resigned. The society was in a good healthy condition as is shown by the number of members reported and the amount of money raised for all of the objects of the Convention. Total membership this year was not given in the associational minutes, nor was the

amount raised for all objects given, but every thing points to a good year. This year the association of the W. M. U. met with the First Baptist church of Kings Mountain, September first and second. The meeting was well attended, and much interest was manifested in the work. The town threw its doors wide open to the Baptist women of the county, and they had a great time together for the two days of their meeting. The minutes of the association has this to say concerning the meeting.

“The annual address of the Superintendent was full of enthusiasm and helpful suggestions. Her subject, “The Outlook of the Future, a Vision of Seven Stars”, will long be remembered by all who were present. The first star, Prayer, the second star, Bible Study, the third star, Mission Study, the fourth star, Evangelism, the fifth star, Enlistment, the sixth star, Stewardship, the seventh star, Christian Schools. This was such a unique subject that it gripped the hearts of the ladies greatly. The ladies of this church do their best whatever their task may be. They are noted cooks and housekeepers, and when they get a chance to show what they are, they do their best. It is their delight to entertain a general meeting, but they have never had a chance

to entertain an association but once, and the ladies meeting once.

Mrs. George Lovell was elected president of the W. M. U. August 1922. Mrs. J. S. Hood was elected Vice president at the same time, Mrs. C. T. Cornwell, Secretary, and Mrs. R. C. Gold, Treasurer. The number of members was not reported to the association in 1922, but the amount of money raised was. That year they raised \$667.85. This was very fine for our ladies.

Mrs. Lovell continued president during 1923, Mrs. E. J. Abbott was elected Vice president, Mrs. J. K. Willis, Secretary, and Mrs. R. C. Gold, Treasurer. Mrs. Glee Bridges became Secretary November 1923. Mrs. Willis had previously resigned. The society reported fifty four members to the association in 1923, \$719.50 raised for all objects, and the work in a good healthy condition. This was the best year they had ever had. They reported more members and more money raised than ever before in their history.

1924 found Mrs. George E. Lovell still president, Mrs. A. H. Sims, Vice president, Mrs. E. J. Abbott, Secretary, Mrs. R. C. Gold, Treasurer. Mrs. Lovell moved away from Kings Mountain before the year was out so another president had to be elected. This election took place in October 1924,

and resulted in the election of Mrs. Raymond Cline for president. The other officers remained the same as they were before. The number of members reported to the association this year is not given in the minutes, but the money raised is given. They raised for all objects during the year of 1924, \$729.48. This was another good year for the Kings Mountain W. M. U.

Mrs. Cline was continued president for 1925. All of the other officers were continued, and all of the data concerning the number of members, the amount of money raised and all other interesting figures we ought to have, were left out of the report to the annual association.

Mrs. Cline is still president of the W. M. U. This is her third year. She has done some noble work with the ladies, and is just getting ready to do the best work the society has ever done. Mrs. Cline is young and strong so that she can get about, and has much enthusiasm in the work of her society.

The following are the leaders of the different circles of the missionary society: The Attie Bostic Circle, Mrs. A. H. Sims, The Fannie Heck, Mrs. Forest Floyd, The Judson Circle, Mrs. D. G. Littlejohn, The Ann Hasseltine Circle, Mrs. R. C. Gold.

All of the circles are in a good thriving

condition, and their outlook has never been brighter than it is at this time.

The W. M. U. is always ready for every good work. It is now taking the lead in raising money to build a new baptistery, and other improvements we need so much, to keep the work of the Master going.

The accompanying cut of the officers explains itself.



W. M. U. OFFICERS

THE Y. W. A.

The Young Women's Auxiliary is a branch of the W. M. S. being composed of the young ladies of the church who want to learn to serve and do mission work, either in giving, or learning how to serve their church in a more efficient way. No church is complete without an organization of this kind. Of course, not every church has a competent leader for such work, but it is far from what it ought to be without the organization and ought to have it even if it has to be run by an outside leader from another Baptist church in the community.

The First Baptist church at Kings Mountain has tried from the beginning to be standard in every way, and this is especially true in regard to the work of the ladies of the church. They have always been better organized than the men, and they have done more real mission work. Our men have left the Baptist program with their wives, and because of this, we are far from what we ought to be.

The ladies organized a fine missionary society in the very beginning of the work of the church here, and as soon as they could get a leader, they organized a Young Women's Auxiliary. This was done Sunday afternoon, September 15th, 1912. Mrs. M. E. Herndon took the lead in the work and



THE Y. W. A.

brought it to pass. The Y. W. A. was organized with sixteen members, and Mrs. Herndon was chosen the first leader. The very first meeting must have been filled with enthusiasm according to the results of that meeting and the other things they set to going. The names of the sixteen that organized the Y. W. A. cannot be secured, but they ought to be handed down to all generations for the benefit it would be to their posterity. So many things like this have been forgotten. It ought not to be so, but it is in many instances.

One of the first things the Y. W. A. undertook to do was to organize to do personal service work. This means that they undertook to help the needy and those in distress. Their minutes of February 5th, 1913, says that they had church mite boxes made by their leader, and that these boxes were a miniature of the old church house, that is, a model of the old wooden church house. They were made by hand and one was given each member of the Y. W. A. The society was divided into two groups, and the group that raised the most money was to be entertained by the other group. They chose gold and white for their colors, and goldenrods and daisies for their flowers. The girls who raised five dollars was to receive a hand painted picture of the old

church. This was to be painted by the leader. Three girls raised the five dollars necessary to get the picture. These were Misses Ethel Parker, Ruth Baker, and Lila Woodward. These pictures are still in the hands of the girls who won them. They are exceedingly nice. The money raised was used to buy one of the large stained glass windows in the new church building. It is such a pity that the windows were not marked so that all who see them might know how they came to be in the church, but none of them are marked. Stained glass windows are always marked except those in the First Baptist church here. The girls raised their money by organizing a sewing club. All the money they raised was put into their mite boxes, and as has been said went to pay for their window in the new church. This was so noble in the young ladies. They are still doing things like the above. They never falter when something is needed to be done.

The Y. W. A. is more like the senior class in college than anything it can be compared to. The girls stand together so well, and the spirit of the organization is so fine. The following will written by their first leader shows the spirit of the young women:

“Kings Mountain Baptist Church.

Cleveland County, N. C.

"We, the officers of the Y. W. A. of the aforesaid county and state, do realize the indifference of our members to the study of missions and general work; therefore, know ye that we, the aforesaid officers, being of minds for the most part sound, and of reasonably liberal disposition, do declare this our last will and testament as follows:

1. That, whereas, we have been under the lawful watchcare of the W. M. S. we hereby constitute and appoint the said society as our lawful executors, without bond, to all intents and purposes, to execute our last will and testament according to the true intent and meaning of the same, and every part and clause thereof.

2. That in token of their interest in our behalf, we do bequeath to the members of the beloved Society these several small legacies:

To Mrs. Carpenter we will give our lasting gratitude if she will have a law passed forbidding any member from being absent without good excuse.

To Mrs. Floyd, a history containing an outline of all of the missionaries.

To Mrs. Baker, a book explaining how it is possible to get girls between twelve and sixteen interested in mission work.

To Mrs. Abbott, all of the musical com-

position of the music students of the Y. W. A.; provided, she will get some one to make the girls sing out of them.

To any member of the W. M. S. who will with their whole soul enter into the girl's work, the leadership of the Y. W. A.

To members having daughters, we leave all of our responsibility to see that they attend Y. W. A. and get them interested in the work.

3. Having expressed our love for M. S. C. (Mission Study Class) desiring to do the most good with our property, we will the following named articles; to our friends among the Y. W. A.'s. and the Sunbeams;

To the Y. W. A.'s, a collection of our knowledge, work, worry, etc., together with all unthoughtfulness and unthankfulness on their part.

To the R. A.'s, our unending loyalty and our ability.

To the dear little Sunbeams, we leave all of our fun we have at the socials, picnics, etc.

To Ruth Baumgardner, we leave Stella's tireless energy and love for writing minutes.

To Callie Morris, Lila's executive ability.

To Lillian White, Ruth Baker's ability to keep books.

To Kate Hord, Ethel's loyalty and faith-

fulness.

Having thus disposed of our property, we do hereby declare utterly void all other wills and testaments by us heretofore made.

In witness whereof the said officers of the Y. W. A. of the First Baptist church of Kings Mountain do hereunto set our hands and seal, this the 13th. day of May, 1914.

Officers of the Y. W. A.

Mrs. M. E. Herndon, Leader.

Signed, sealed, and declared, by the said officers to be its last will and testament in the presence of us, we the witnesses do subscribe our names hereto.

Fannie Carpenter.

Viola White.

This will shows the spirit of the Y. W. A. and will bring back many a tender memory when it is read in the distant years before us.

Mrs. M. E. Herndon was the one who conceived the idea of having a Y. W. A. here, and she served as leader from the organization in 1912 until 1916. Mrs. W. R. Beach succeeded Mrs. Herndon and served until 1918, when she had to resign because of the resignation of her husband who was pastor at that time.

Mrs. George Lovell succeeded Mrs. Beach

and served during the year of 1920. Mrs. J. O. Fulbright succeeded Mrs. Lovell. She took charge April 11th, 1921, and served until March 1923.

Mrs. Walter N. Johnson succeeded Mrs. Fulbright. She took charge of the work, May, 1924, and served until her husband resigned to take up other work. The work was left without a leader for a little while, but in February, 1925, the leadership was again taken up by Mrs. M. E. Herndon. This was the second term for Mrs. Herndon. She has done some of the most faithful work with the girls that has been done since the organization of the Auxiliary. She has been helping the girls in many things they have undertaken to do for the work of the church, and the denominational work in general. Last year, she and the girls made many nice things for the Baptist Hospital at Winston, and they have done many other things for the denomination that cannot be named here. Their service has been wonderful all through their history.

During the last part of the year of 1925, the girls decided that they would use the group plan for their work, so on November 4th. they divided it into groups. The girls selected their own group names. The first group named theirs the Lula Herndon Cir-

cle. The second group named theirs the Mary Fulbright Circle. Mrs. Herndon did not think it best to name a circle for her, but the girls were determined that they would, so they settled on Lula Herndon for the name of the first Circle and sent Mrs. Herndon the following note of notification; "11-29-25. As a token of our appreciation for your noble work as our Y. W. A. leader, and to express our love for you we have named our circle the "Lula Herndon" circle."

Signed,
Viola White.
Janie Belle Odam.
Willie Mae Odam.

The following are the officers for the year of 1926;

Leader, Mrs. M. E. Herndon.
President, Miss Janie Belle Odam.
Vice President, Miss Mitchel Williams.
Secreary, Miss Willie Mae Odam.
Treasurer, Miss Sudie White
Pianist, Miss Willarree Tate.
Chairman of the Personal Service Committee, Miss Lucile Dixon.

The following is the report of the work done during the months of January, February, and March, 1926;

1926 Program for Missions \$45.26....
Personal Service Report.

Held one service at County Home	1
Visits to the sick	213
Trays given to poor and sick	23
Flowers given	7
Hours of nursing sick	48
Bibles given	3
Religious visits made	18
Talks with the unconverted	7
Garments given to the poor	8
Gifts to the Baptist Orphanage valued at \$6.25.	

Money sent to South Mountain Institute \$12.80.

The Y. W. A. is now in the midst of its life. It has never been in better condition, and if the present spirit of work and service continues, it is going to be one of the mightiest forces for good in this town. It is now the most enthusiastic Y. W. A. in the Kings Mountain association.

It is to be regretted so much that we cannot get our young men interested as much in the mission work as we can the young ladies. This is the weakest point in all of our Baptist program. This is a lame place that must be repaired, or something desperate is going to take place. The B. Y. P. U. is supposed to supply this need, but we do not have enough of our young men enlisted in that work. Something must be done.

THE SUNBEAMS, WHERE ORGANIZED, THEIR LEADERS.

The Sunbeam Band was organized at Kings Mountain some time during the year of 1904. The exact date is not known, but it must have been during the latter part of the year as no mention is made of the organization in the associational minutes for that year. In fact no mention is made of the Sunbeams here until 1906, then only a mere mention is made of it.

Miss Lula Carpenter, who is now Mrs. Elmer Herndon, and Miss Jessie Baumgardner, who is now Mrs. Herbert Erwin, organized the little band and were the first leaders. They were very enthusiastic young ladies, and put their soul into the work. This made it very interesting to the children, and from that day until this, the Sunbeams have been loyal to the work of the Kingdom.

Miss Carpenter served until January 1907, when she went to Charlotte to become a student in Elizabeth College. This left the Band with but one leader, so Miss Emma Cornwell was elected to fill the place made vacant by Miss Carpenter's going to college. Miss Cornwell is now Mrs. Emma Austelle. She served until September 1909, when she went to Limestone Col-

lege. This left the little band without a leader once more, so they elected Mrs. Forest Floyd to fill the place made vacant by Miss Cornwell's going to college. Mrs. Floyd entered into the work with all of her soul, as she does everything she undertakes. She served from 1909 until the fall of 1915 when she gave way for a little while and Mrs. J. R. Miller and Mrs. D. F. Hord took charge to keep the work going. Mrs. Floyd took charge again during the early part of 1916 and served until September 1925. During this time, Mrs. Floyd taught nearly every junior boy and girl in the church. Nearly all of the young people in the church today were once Sunbeams and love Mrs. Floyd because they were. She is gifted in getting up all kinds of programs suitable for children, and too, she is quite an artist when it comes to designing little things for the children. She has spent more time in making charts and things of that kind to keep the children interested than any one else in this town. She has trained more children for the work than any other lady we have in our church. She does not have charge of the Sunbeams now, but she still loves the children and attends their meetings all that she can. Mrs. Doris Littlejohn has the work at present, and is doing nicely with it. She has a large

band of the little folks, and will have many more when the weather conditions become such that the little folks can get out. They meet two Sunday afternoons in each month but when the weather is bad they cannot attend. This makes the work a little difficult for the leader, but it is hoped that all of this may be removed when the weather gets warm in the spring and summer of this year, 1926.

The Sunbeams have been great givers according to what they have had to give. Below, we are giving the amounts they have paid to the different objects during the years of their existence:

1909, they gave fifty dollars and ninety four cents and had thirty five enrolled.

1910, they gave thirty five dollars and had forty enrolled.

1911, they gave fifty two dollars and sixty one cents, but the number enrolled is not given.

1919, they gave forty three dollars and sixteen cents.

1913, they gave twenty seven dollars and forty nine cents.

1914, they gave twenty six dollars and thirteen cents.

1915, they gave twenty eight dollars and thirty five cents.

1916, they gave eleven dollars and fifty

five cents and had fifty six enrolled.

1917, they gave twenty four dollars and seventy five cents, and had sixty enrolled.

1919, they gave sixty six dollars and twenty cents and had sixty enrolled.

1920, they gave one hundred dollars and had thirty one enrolled.

1921, they gave ninety two dollars and sixty six cents.

1922, they gave seventy eight dollars and ninety five cents and had forty one enrolled.

1923, they gave thirty one dollars and thirty one cents.

1924, they gave thirty three dollars and forty cents.

1925, they gave thirty two dollars and twenty eight cents and had twenty five enrolled.

The greatest number enrolled in any one year was ninety two. That was the year the corner stone of the new church building was laid. They had as much enthusiasm then as they have ever had.

They paid for one of the art glass windows in the church. The window is very easily located. It has the rising sun in it. and is located on the east side of the building.

They have put on programs at the annual W. M. W. associations, and have given

some very interesting programs for the monthly meetings of the missionary society at home.

The following cut shows who they are and what they are. The only regret that we have here is that we do not have the cooperation of the parents in this great work. Many of the parents do not realize what our Sunbeam leaders are trying to do for our children.



SUNBEAMS

As the years come and go, can we not

pray for them and encourage them more
than we have in the past?

Ah! what would the world be to us,
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

Come to me, oh, ye children,
And whisper in my ear,
What the birds and the wind are singing
In your sunny atmosphere.

Ye are better than all the ballads
That ever were sung or said,
For ye are living poems
And all the rest are dead.

THE GIRLS' AUXILIARY

When Organized, By Whom, First Leader,
Number of Charter Members, the Present
Number, The Circles, What the Work
Means to the Church.

The Girls' Auxiliary is an organization fostered by the Women's Missionary Society to train girls between the ages of twelve and sixteen in missionary work. This is one of the most important organizations we have in the Baptist program. It gets the young girls interested in the Lord's work at the age when they are deciding life's calling, and when the Girls' Auxiliary is conducted as it should be, often enables many of them to decide to answer the Master's call to go as missionaries, or to become pastor's assistants.

The G. A.'s were not organized at Kings Mountain until May 17th, 1925. Mrs. Floyd became interested in the work and spoke to the pastor about it several times during the spring.

He encouraged her all that he could, but held back some because she was the leader of the Sunbeams, and it was very evident that she would have to take charge of the new organization. But as soon as we found that we had another who could man-



G. A's.

age the Sunbeams skillfully, the project was launched, so on May 17th, 1925, the G. A.'s were organized with six girls present. They were Anabel Black, Sue Hord, Sarah Hambright, Alma McKnight, Julia White, and Helen Logan. Since then several more have joined so that today, they have about twenty girls enlisted in this work. They elected Anabel Black for their first president, and Sue Hord, secretary. They have the work divided into two circles. One of them is called The Busy Bees, and the other The Willing Workers. The girls are very enthusiastic over their work. Last year when we went on our annual excursion to Thomasville Baptist Orphanage, these girls took thirty one little dresses they had made themselves and gave them to the children in one of the homes at that place.

The first year of their history has not passed yet, but it is quite evident that they are going to be a standard organization from the very beginning. Mrs. Floyd loves the girls, and is doing all that she can for them. We have many more girls who ought to be enlisted in this work.

THE ROYAL AMBASSADORS

Organization of The Royal Ambassadors, Their First Leader, Number of Their Charter Members, Name Becomes The Forest Floyd Chapter of Royal Ambassadors, The Present Leader, And The Work They Are Doing.

The Royal Ambassadors of the First Baptist church of Kings Mountain were organized October 21st, 1916. The names of twenty eight charter members were enrolled, and the following officers elected:

Ambassador in Chief, Ben Beach.

First Assistant Ambassador, Ernest White.

Chapter Secretary, Marvin Ledford.

Chapter Treasurer, Jake Dixon.

Chapter Collector, John Stowe.

Chapter Librarian, Hunter Caldwell.

Chief Counsellor, Mrs. M. E. Herndon.

This was a fine outfit for the beginning. Out of this number has come some of the very best boys the nation affords. Ben Beach is now a regularly ordained Baptist preacher, and one who is making his mark in the work of the Kingdom. Marvin Ledford is making good as a banker at Gastonia. All of the others are doing well, and it is very evident that the R. A.'s had

much to do with their being real men.

Marvin Ledford made the following report of the work some time after it was organized: "There is not but three of the officers serving now. The chief councilor, Mrs. Herndon, chapter secretary, and chapter collector. The other officers dropped out. These were ambassador in chief, Ben Beach, who has gone away to school, first assistant ambassador, Ernest White, who dropped out and is now married, Chapter Treasurer, Jake Dixon, who is also married, Chapter Librarian, Hunter Caldwell. Dewey Weir was elected in Hunter's place, but he, too, has dropped out. We then appointed the chapter secretary to serve as treasurer until the next election of officers November 4th., 1917.

"The Order of Royal Ambassador was adopted and we decided that we would hold two meetings every month when there is not any church service.

"At first we adopted the rule of having each member to pay a due of ten cents a month, but now we have done away with that rule and take collections. We have had twenty three meetings in our first year of our work, one picnic, one camp fire, and one fishing trip.

"We have had five new members added to our roll during the year, but fifteen of

the original members dropped out. We have had an average attendance of nine boys each meeting.

"We are planning for a larger band of boys next year. We are planning for a better program next year. We are planning to have one missionary study course each month, and that we will study to make a better record next year. We are going to have a celebration our birthday, October, 29th., 1917."

Marvin, Ledford, Secretary.

This report is given almost verbatim. It shows what the boys were doing ten years ago.

The Royal Ambassadors are doing exceedingly well now, but for sometime during the early part of the twenties, the chapter went down. The leaders went away, or grew to be so large that they were too big to take part in such an organization, and so the chapter dropped down so that there was not any organization at all, but on August 9th., 1923, Mr. and Mrs. Archie Saunders reorganized the chapter and named it The Forest Floyd Chapter of Royal Ambassadors. It still bears this name. It is doing the best work at all.

During the latter part of the years 1925, Mr. and Mrs. Saunders moved to Char-

lotte, and thus left the Chapter without a leader. This caused a little confusion, but it was not long until the W. M. U. found one, Mrs. Charlie Stowe, who has charge of the organization at this time. The first of the year of 1926, she decided that the work was too much for her, and so resigned, but the ladies did all they could to keep her in the work as she was a mother and knew so much about boys. Mrs. Floyd volunteered to help her in the work, and the pastor decided that he would help all that he could. So all together have made it go thus far in the year. The Chapter now has about thirty members, and the boys seem to be very much interested. The leaders have taken the boys on one picnic to Linwood, and other trips are being planned. The work is very encouraging, and it is hoped that the brightest day is just before us. This is one of the best organizations we have in our church, but it, like nearly all of the other organizations needs our sympathy and our prayers. Such things will not run by themselves. The parents must encourage thier boys to attend and take the interest in the work that it takes to make it worth while to the boys. It is more than a social meeting, and when it is run as it should be, it means so much to the boys. Boys want organizations now,



R. A.'s

and if they do not get religious ones, they will take to almost anything and as you know we have some that are very detrimental to their spiritual development. The boy cannot have too many props placed around him during the adolescent age. The Royal Ambassadors do for him what nothing else can, or will do. For the coming ages, let us, as a church do our part for our boys, and keep them encouraged to attend and keep the Forest Floyd Chapter of Royal Ambassadors in working order. When one bunch becomes too large for the organization, let us gather up others to take their places. We have plenty of boys of all ages and sizes, and we can supply every organization we have for all ages to come.

CHAPTER XI.

B. Y. P. U.

When Organized, Different Organizations, The Present Organization, The Manner of the Early B. Y. P. U., The Literature Used, Who Belonged To It, The Juniors, The Intermediates Organized, Their Leaders, and the Work As It Is Today, The City B. Y. P. U. Organized.

The Baptist Young People's Union is one of the best organizations the Baptist denomination has ever added to its program. For years we had nothing to utilize the energy of our young people, or to develop them into useful members. Twenty five years ago there were not many Baptist young people enlisted in any kind of work. You seldom saw a young man, or a young lady teaching a class in Sunday School, or taking a leading part in any way, but now, since we have had the B. Y. P. U. work going on for a few years, you can find young men and young women doing all kinds of church work. They are learning how to work for their Master. Nearly every church of any importance in town or country, today, has a good wide awake B. Y. P. U. No church can be without one or

more of them.

The First Baptist church of Kings Mountain conceived the idea of having a B. Y. P. U. early in the twentieth century, possibly as early as 1904. They had a good one in 1905 with thirty six members. Will D. McDaniel was the president of it. The records do not state how long it had been organized, nor how long W. D. McDaniel served at president, but he must have served for two, or possibly three years. The minutes of the association give his name as president for more than one year. This first organization died before 1908. B. Y. P. U.'s were hard to keep alive when they were first organized. Many a good organization died soon after it was begun. This was caused by the officers missing the meeting of the Unions, or because no one knew how to lead. It will not do for the officers to miss now. It will kill almost any of the Unions we have although they are stronger than they once were.

When it was reorganized November 1908, Fred McMillan was elected president, Victor Hambright, vice president, Miss Margaret Kendrick, secretary, Daisy Carpenter, treasurer, and Attie Weir, pianist. Prof. J. S. Huneycutt, Forest Floyd, and Clara Carpenter, the program committee. The record does not state how many mem-

hers were enrolled, but there must have been quite a number of them. The following list is given in the old book, and this must have been those who were in the organization; N. F. McMillan, C. S. Elam, F. Floyd, M. E. Herndon, P. D. Herndon, V. O. Hambright, S. S. Weir, C. H. Broward, Miss Margaret Kendrick, Mrs. Mary Lipford, J. E. Lipford, Clara Carpenter, Mrs. Callie Carpenter, Daisy Carpenter, Cora Baumgardner, Emma Cornwell, Rossie Kendrick, Delia Hord, Ethel Hord, Jennie Hord, Ethel Lindsay, Mrs. E. J. Abbott, Mrs. Cora Floyd, Attie Weir, Mabel Weir, Ethel Abbott, S. J. Huneycutt, Josie Baumgardner, A. B. Putnam, Frank Weir, Mrs. R. C. Baker, Mrs. J. W. Stroup, C. L. Conrad, W. D. McDaniel, D. F. Hord, Mrs. D. F. Hord, Mrs. E. L. Ware, Mae Patterson. There is still another old roll with many more names on it, but as this seems to be the oldest one, it is the only one I will give in this sketch. These names are familiar to all of the old members of the church, and I am sure that many memories of those days will come back to them as they read this list of names that was called so many times while the B. Y. P. U. work was in its beginning. Many of those whose names have been given here have gone to their long home, and will never answer to ano-



SENIOR B. Y. P. U. OFFICERS

ther B. Y. P. U. roll call.

The B. Y. P. U. that was organized at this time had its meeting at different times of the week. At first, it met at three thirty o'clock on Sunday afternoons, and some of the time it met on Wednesday evenings. The church did not have a resident pastor, and there was no regular prayer meeting, so the young people used the prayer meeting hour for their work.

Some of those early programs were very interesting. They discussed some very practical questions. At the second meeting, the record says that Prof. Huneycutt and Miss Clara Carpenter read papers on the "Duties and Opportunities of Young People." At the January meeting, the president discussed the twenty third Psalm, and then they had a very interesting paper read by Miss Cora Baumgardner on "Growing Old, a Habit." This was followed by a paper on "A Remedy for the Downcast." In those days their meetings were full of "pep." They made them practical, and put their souls into the work.

Let us notice the minute of the meeting of January 17th., 1909. The minute reads thus; "B. Y. P. U. opened January 17th by singing "Throw out the life line." The society was then lead in a very earnest prayer by Mr. Beach, followed by singing

'Ring the Bells of Heaven.'

The scripture lesson was next read by the president (Fred McMillan), after which Miss Emma Cornwell read a very interesting paper 'The First Dry Victory in Our Country', also a paper by Miss Daisy Carpenter on 'The Saloon Keeper Hastens His Own Ruin.' Mr. Floyd sung 'Have Courage My Boy, to say No.' Then Miss Delia Hord read a paper on 'Commerce Does Not Follow the Jug.' Mr. Broward made a talk on 'Employers Insist That Men Quit Drinking.' Then a quartette was sung by Misses Daisy and Clara Carpenter and Elmer Herndon and C. S. Elam."

This must have been an interesting meeting. The subjects show what they were thinking about at that time. Many of our young people do not know anything about the terrible fight we had with the booze questions, but this program shows that everything was lined up against it at that time.

They had much music in their meetings during the first years of the organization of the B. Y. P. U. They had a good male quartette, and occasionally they had a violin solo. This added so much to their meetings, and made their programs so much more interesting. Music has such a wonderful place in the worship of God. It always adds

to a service when it is rendered as it should be. Our B. Y. P. U's. would be so much better now if we had more music in them.

The second organization lasted until the year of 1911, or possibly 1912. It died just about the time the old house was torn down. It may have died just a little before that time but the exact time of its death cannot be ascertained. Several things contributed to its death. The trouble over the Baraca and Philathea classes was one cause, and choir troubles were another. There may have been many more things that came in the way of this work and caused its death, but those mentioned above were the leading ones. It practically died during the pastorate of Rev. J. G. Graham. No mention is made of it in the early part of the pastorate of Rev. J. R. Miller. It remained silent for many months, but it could not stay silent forever. Brother D. F. Hord and possibly others attended a meeting in Charlotte early in the spring of 1919, and caught a vision of the work and came back home and organized the B. Y. P. U. work anew. He and his wife took charge of it until Prof. Nye came here a little later, then he took charge of the senior work and Brother Hord and his wife took charge of the Junior work.

This new organization is still living. It has been very weak some of the time but at present it is vigorous. It now has more than thirty members, and the work it is doing is very satisfactory indeed. The majority of the members are working hard and are trying to make the programs interesting to all. The Bible reading is on the increase, and those who take part on the program are studying more than they once did. They are trying to do their part without using their quarterlies. The present outlook is very encouraging.

The Junior B. Y. P. U. was organized some time before the Intermediates. Brother D. F. Hord and his wife had charge of this department of the work until a few years ago. The work grew constantly while they had charge of it, and they still look back upon their work with the children in the Junior B. Y. P. U. as one of the most pleasant experiences of their lives.

When Mr. and Mrs. Hord gave up the work, Mrs. J. S. Norman took charge of it. She did not keep it very long until she had to give it up because of other duties. Miss Lorene Cornwell then took charge of it and kept it until she had to give it up to go to college in the fall of 1925. Miss Elizabeth Elam then took charge of it and has had it until this time. Both of these young wo-



JUNIOR B. Y. P. U.

men have done good work with the children. Miss Cornwell is a natural leader of children. She can adapt herself to almost any condition, and her talent for music makes her one of the best suited young ladies for work among children to be found anywhere. She can take charge of almost any kind of meeting and handle it as skillfully as a lawyer. She can go out with a bunch of athletes and lead them in all of their yells, and do it as gracefully as ever you have seen. She is one of the most talented young ladies the writer has ever known. All she needs is a good college course to help her to know many things she otherwise cannot know. She has natural ability to do great things for God.

Mary Elizabeth Elam is but a child, but has many noble characteristics. She took charge of the Junior B. Y. P. U. work last year, 1925, and she has worked hard with the children until now. She knows a great deal about children and loves them tenderly. She is destined to make a great worker for the Lord. She has much ability, and when she becomes a woman, she is going to have a place in the front ranks of the army of the Lord. Miss Corrie Huffstetler is her assistant at present. She is one of our most consecrated young women.

The Intermediates were organized the



INTERMEDIATE B. Y. P. U.

year of Rev. J. O. Fulbright's pastorate. Miss Sarah Roberts seems to have been their first leader. Brother D. F. Hord was with her in the meetings to help her keep order and arrange the programs. She did not serve very long until she had to go away to school. Miss Viola White took charge of the work the latter part of the summer of 1923. She took charge either the last of August, or the first of September. She has kept the work until now. It is needless to say that she has done well. This is too evident for any one to question in the least. The children all love her and try to do what she says. She has always had a room full of them. She now has about thirty five, and will have more when spring opens up in full. She is one of the most consecrated young women we have in our church. She really loves the Lord, and does all that she can to help the work in every way she can. She is a neice of Rev. A. M. Ross who did such a noble work here as pastor in 1900. She never misses her meetings, and always has something good to say to the boys and girls.

Senior C. is the second B. P. P. U. to be organized in the First Baptist church. It has not been organized very long. It was organized the first of the year of 1926, with fourteen members. It now has twenty four.



SENIOR C., B. Y. P. U.

Anabel Black is the president of this Union, Elmer Logan, secretary, Paul McKnight, corresponding secretary, J. L. Loden, Quizz Leader, and Julia White and Nina Cole group Captains. This B. Y. P. U. is just beginning to work. Its members were promoted from the Intermediates, and they have not learned just what they are expected to do, but it will not be long until it is going to be one of the very best in the church. Senior B. was organized during the summer of 1926. It is starting off well. It has twenty four members and William G. Parker is president.

The church now has two Senior Unions, one Intermediate, and one Junior B. Y. P. U. It ought to have another Senior, and another Intermediate, and one more Junior B. Y. P. U. It cannot do the work it ought to do with the Unions it has. There are too many young people to be handled in the present organization. Plans are on foot to organize another Senior Union out of young men. These young men are to be enlisted from the Berean Class.

During the autumn of 1925, it became evident that the church would have to appoint a church B. Y. P. U. Director, so the deacons decided on Brother D. F. Hord, and he took charge at once. He has the oversight of all the B. Y. P. U. work of the

church. He has so many other things to do, it is hard for him to give the work the time he should, but he does exceedingly well considering the time he has to give to this phase of the church's program. J. B. Keeter has been elected associate director of the B. Y. P. U. He is a bundle of enthusiasm and knows how to work.

Last year, it became necessary to organize a City B. Y. P. U., so the officers from the other B. Y. P. U's. in the city were called together at the First Baptist church to arrange a program for the organization of a city wide Union. This Union was put on foot September 30th., 1925, and it has been an active organization since its beginning. The children go in droves, and are full of life when they get together. Banners are given for the Unions making the best average daily Bible reading, weekly attendance, and attendance at the City Union. This causes the people to work hard for their averages.

The B. Y. P. U. work is in its infancy in this town, but with the work we are having done now, it will not be long until we are going to have some of the very best in the state. Many of those who attend now have diplomas, and others are getting ready to take the Normal B. Y. P. U. manual. This will make it one hundred per cent.

Nearly all of the first members of the B. Y. P. U. have either married or moved to other towns. Will D. McDaniel, the first president of the B. Y. P. U. is a clerk in Plonk Bros. Department Store, Fred Mc-Millan, who was the president of the B. Y. P. U. in its reorganization is a lawyer in Knoxville, Tenn., and many of the others who did so much to keep the work going in the beginning are living in other towns. Some, of course, have crossed the river, and are with us no more.

What they did still lives, and challenges the young people of today to do their best for the Master. May we not hope that before another year, we may have seven, or eight good lively B. Y. P. U's. all in our church, and all of our young people utilized for the Master. We have some of the finest young people to be found in the state, but they are not trained in church work like they should be. The B. Y. P. U. is the only chance. No greater work has ever been projected by the Baptists of the South. Young people, get ready for service in His vineyard. The Master needs you so much. Remember the spirit of the B. Y. P. U., and ever keep II Tim. 2:15 in mind. Do what Paul told Timothy to do, and you will mean much to the Master's kingdom.

NOTE:—The old B. Y. P. U. book was found at Broth-

er W. D. McDaniel's. It had been lost for a long time but he dug it up and gave it to the pastor. It states that there was a B. Y. P. U. at Kings Mountain as early as July 1904. The first meeting was held the first Sunday in August of that year. W. D. McDaniel was the first President, and Miss Clara Carpenter the first Secretary. No vice president was elected until the following year, then Brother D. F. Hord was elected. The following were the first members: Cora Baumgardner, Jessie Baumgardner, Lillie Baumgardner, Clarence Baumgardner, Lula Carpenter, Daisy Carpenter, Clarence Carpenter, Troy Carpenter, W. F. Styers; Miss Hattie Kendrick, John Delevee, J. R. Reynolds, I. A. Norman, W. H. Caldwell, Willie Wright, Willie Morris, May Morris, D. F. Hord, Joe Kendrick; S. S. Weir, A. B. Hord, R. S. Stroup, Noah Caldwell; Mrs. A. P. Carpenter, Elmer Herndon, Rossie Kendrick, Lillie White, Etta Saunders, Harold Sims, Frank McDaniel, Hunter Patterson, Emma Cornwell, Bessie Cornwell, Margie Hord, Ethel Abbott, Evelyn Abbott; Feral Hord, Jennie Hord, Laura Allen; Mary Kendrick; Ab. McDaniel, Martin Patterson. All of the names are given as they were written in the roll book of that day.

CHAPTER XII.

THE FIRST CLERK

And Other Clerks Who Have Served From The Organization of the Church Until 1926. The Importance of the Clerk's Office.

The first brother to serve this church in the capacity of clerk was Col. P. P. Hoke. He was elected when the church was organized and served until 1892. He was one of the most efficient clerks the church has ever had. He it was who arranged the Articles of Faith and the Church Covenant that were so highly commended when the church was admitted into the Kings Mountain association, but all of these valuable documents have been lost, and it is impossible to restore them. But what a pity it is that they are lost. Our churches ought to be made to realize the importance of such things.

J. W. Wright was elected to succeed Col. Hoke. He served during the year of 1893.

T. B. Mangum succeeded J. W. Wright, and served just one year.

N. W. Ross served during the year of 1895, A. E. Clayton served during the year of 1896, W. A. Williams served during the year of 1897, T. F. Cummings during the



COL. P. P. HOKE

year of 1898, C. T. Cornwell during the year of 1899, and Claude A. Miller served during the year of 1900. Brother Miller was a grandson of Col. Hoke. He died May 10th., 1920. His family lives at Buffalo, S. C. Brother Miller possessed much musical talent, and one of his sons is especially gifted along this line. This is Dan Miller, who is the electrician at the Buffalo Mills at Buffalo, S. C.

George W. Kendrick succeeded Brother Miller, and served just one year, 1901. Brother Kendrick is dead also. He died several years ago. His widow is still living, and is one of the most consecrated women we have in our church. She lives in Kings Mountain at present. She moved here recently from Columbia, S. C., where she has living her daughter for some time.

Brother Kendrick was succeeded by L. B. Hines who served during the year of 1902, then S. S. Weir was elected clerk and served nine successive years. Brother Weir's term of office ended 1911. Brother Weir was one of the best clerks the church has had. His minutes are very fine, and have aided much in the preparation of this little book. They are written in a legible

hand, and they are very clear concerning the matters under consideration.

When Brother Weir resigned, Brother D. F. Hord was elected clerk, and served from 1911 until 1923. Brother Hord made an exceedingly fine clerk. He was interested in work of his church, and as clerk he did his best. His minutes, like those of Brother Weir's are very fine, and have added much to this work. He wrote a good hand and made all of his points clear. He resigned in 1923 because he had had so many other duties to perform. He has always been loaded to the breaking point with church work. When he resigned, C. E. Carpenter, grandson of Col. Hoke, was elected clerk, and is still serving in this capacity. Clarence is one of the assistants in the Peoples Loan and Trust Company. He is a very fine clerk. He has a nice loose leaf church book now, and his minutes are typewritten. He is very capable, and does his work well.

We do not have the first church book. It was lost sometime in the past, possibly during the building of the new church house. No one seems to remember very much about it. It had the minutes of the first eleven years of the church's life in it. We have three books now. The oldest of them begins with 1902, or the second year of Rev. A. H. Sims' ministry here. All of the min-

utes prior to that time have been lost. The Articles of Faith, and the Church Covenant are also lost because the old book was lost. But very few churches have ever been so careless with their books. Bethlehem, the mother church, still has its old books, and they are very interesting indeed. All of the old church books ought to be placed in a fire-proof vault, or in a good safe somewhere so that they may be preserved for future use. The writer has several old church books more than a hundred years old, and yet they are in good shape. But what became of the old book? Well no one seems to know. The country has been searched for it, but to no avail. It cannot be found. The only solution we have been able to make of it is that it was destroyed when the old church was torn down. The old books and such things as accumulated in the old pulpit were carried to Brother J. C. Baumgardner's building on Mountain Street, placed in a box that was set in an upper room of that building. Some time later, he decided that the old papers and trash that were in the old box were worthless and had them burned. The old church book must have passed out this way. Possibly it was worn and had the back off so that it did not appear to be valuable, and found a resting place in the ashes it made. But it is gone.

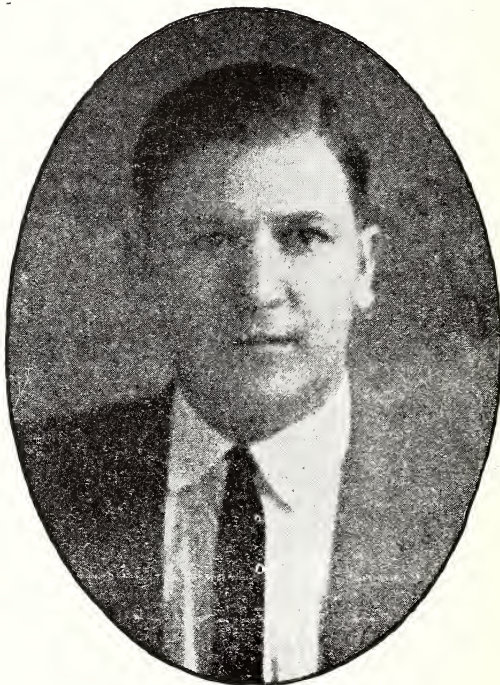
This is perfectly plain. What a pity that the transactions of those trying years have all been lost. But there is a record of the faithful work done by the brethren and sisters of this church. It is on high where moth and rust do not corrupt and thieves cannot break through and steal.

We have all of the minutes of the church from 1902 until now with the exception of 1903. Some of that year was missed. There is no record of the work of that year. Some say that there was not very much done, and that the pastor did not have many conferences. When he did, they were called conferences, and the clerk did not get minutes of them.

There is no more important office in our churches than that of our clerks. They are the historians of our denomination. If they do their work well, we have our history, but if they fail we do not have it, and our complete history cannot be preserved. Much of the history of our great churches of the past is lost because our clerks did not do their work well. There ought to be a school for church clerks, and every church ought to see that its clerk attends long enough to learn how to keep records of the proceedings of the church conferences and such other matters as are worth while for history. Some brother ought to write a book

on The Church Clerk. We have a small book on this line, but it is not worth much because so few get hold of it. The Convention ought to take hold of it and offer some kind of reward for the study of it.

Let us hope that our clerks in the future may be better than those in the past, but they do not have the chance to record the important things that those of the past had. Baptists were here when this nation was in the making and what they did should not be unnoticed, but much of it is lost, and because of this, cannot be mentioned in the early history of our country. There is no use to grieve over the past, but let us make good the future.



CLARENCE E. CARPENTER

Our present clerk. He is a grandson of the first clerk,
Col. P. P. Hoke.

CHAPTER XIII.

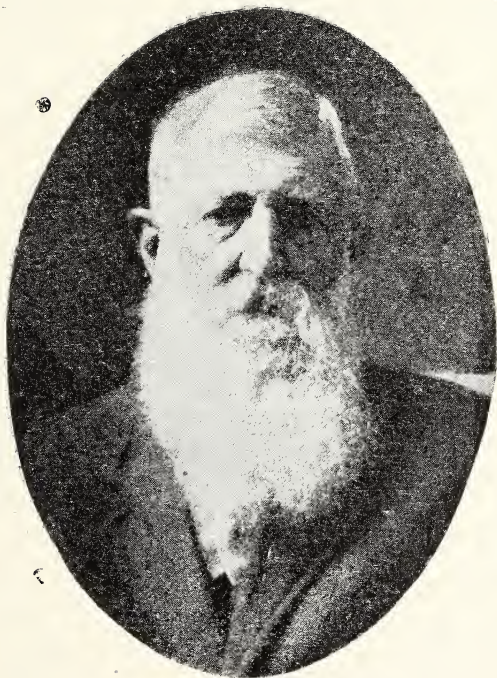
THE BOARD OF DEACONS

The First Baptist church has always had a good board of deacons, and the present board is no exception to the rule. The present board has eleven men on it, and all of them are capable business men. J. C. Baumgardner is the chairman of the Board, D. F. Hord, clerk, and the following are members: R. C. Gold, G. G. Page, G. D. Hambright, J. R. Reynolds, J. R. Roberts, M. E. Herndon, S. S. Weir, W. K. White, and I. H. Patterson.

J. C. Baumgardner is a retired business man who was in the organization of the church and has been a member of it ever since that time. He has been on the board of deacons since a few months after its organization. He is now somewhat advanced in years, but is still very active and attends the meeting of the board regularly. D. F. Hord is a business man. He has charge of the D. F. Hord Furniture Company of this place. He is a most faithful member of the board and always attends the meetings. R. C. Gold is one of our grocerymen and is a very earnest member of the board. G. G. Page is the editor of our town paper, The Kings Mountain Herald. He is always at the

board meetings and is an earnest, zealous Baptist who wants nothing but the right thing done by the board. G. D. Hambright manages The Kings Mountain Oil Company and has other business interests here. He has been very sick for the past year and has not been able to do all that he wished to do in regard to his church, but he is a four square man who stands for nothing but the right. He attends all of the meetings of the board when he is able to get out. J. R. Reynolds runs The Leading Cafe, and feeds the people who are hungry. He runs an up-to-date eating house, and is a highly respected citizen of our town. He was one of the first two candidates to be baptised here in the beginning of the Baptist work at this place. J. R. Roberts is superintendent of The Cora Mill and is also treasurer of our church. He is a fine fellow and always tries to do his duty. M. E. Herndon is cashier of The People's Loan and Trust Company. He is one of the very best business men we have in our town, and enjoys the confidence of all of the church and community. He has not been on the board very long, but he is the right man in the right place. S. S. Weir is our postmaster, and is a very fine man. He commands the respect and confidence of his fellow citizens.

I. H. Patterson is the oldest member of the



GASTON LITTLEJOHN

On the opposite page are the cuts of the
Board of Deacons.

- 1.—J. C. Baumgardner
- 2.—M. E. Herndon
- 3.—R. C. Gold
- 4.—G. D. Hambright
- 5.—J. R. Reynolds
- 6.—G. G. Page
- 7.—W. K. White
- 8.—J. R. Roberts
- 9.—I. H. Patterson
- 10.—S. S. Weir
- 11.—D. F. Hord



board. He is not able to get out to the meetings of the board very much, but is interested in the work of the church, and is always ready to do anything he is needed to look after. He has been very sick for the past few months, but is now steadily regaining his strength. He is a jovial spirited man, and one of the best men we have on the board. He is not physically able to get out to the board meetings, but he is ever ready to do all that he can for the uplift of the Lord's work. He is one of the most liberal men we have, and does his part without complaining.

Some churches may have as good a set of deacons as this one, but none has any better. All of them are men who want nothing but the right thing done. They may differ concerning matters that we have to consider, but their disagreements do not amount to anything. When they express themselves, they always seem to be aiming at the same thing. They are men who know the town and community, and nearly all of the folks who live here. If the banker does not know a fellow, the postmaster does, so we have them all. So many sides of the business life of our town are represented in the board of deacons that we know every man in our town from a business standpoint, as well as a religious standpoint.

This last word about the board of deacons: can they have your support and prayers? The interest you take in them will largely determine what they do for the church you have elected them deacons of. They need your encouragement, your sympathy, and your earnest prayers. The business part of the church is in their hands, and they need all the cooperation from the members of the church they can get to make this part of the work a success. Let us appreciate them and labor with them to make our church as great as it can be. Our deacons are the executive committee of our church. If they do not get the loyal support of the members of our church, how can they manage the finances of it? How can they erect the standard of morality and clean Christian living they are supposed to if they do not get the support of the church they are deacons of? Let us do our part in trying to make our church second to none.

CHAPTER XIV.

THE CHURCH'S PRESENT OUTLOOK

Our Membership, Our Young People, Our Opportunity, Our Responsibility.

The church's present outlook is a glance at the future. This is rather prophetic, but we can judge the future by the things we have to reason from at the present. It is not prophecy to say that this or that will come to pass when we know that certain causes produce certain effects. Such is the case with the future of our church. When we have things arranged to do the greatest work the Baptists of the town have ever planned, we know that if we cooperate as we should, we are going to accomplish the desired results.

The first noticeable thing we wish to mention is the opportunity we have for Sunday School work. It is unparalleled in the history of the church. We now have nine hundred and eight enrolled in the Sunday School, and we have the opportunity of enrolling two hundred more if we will work as we should. The people are here, and they want to attend, and they will attend our church and Sunday School if we make them know that we want them. Folks

are funny beings these days. They will not attend church and Sunday School without a great big invitation, and it underscored twice. The spirit of advertising has become so great that folks depend on it altogether, and they will not go to church if they are not invited as warmly as they can be. Then too, you must shake their hands when they go as heartily as you have invited them. If our church tries worth while, it can have one thousand in Sunday School with a regular attendance of eight hundred during the year of 1926 and 1927.

The second thing that we must mention is our young people. We have the most of them in our church that can be found in a church the size of this anywhere in the state. Our church has them by the dozens, and they are intelligent too. We have a number of college graduates, and a number of high school graduates to help us with our different organizations. We do not have all of them utilized, but we have them and we are to blame for not having them enlisted. The church has the most wonderful opportunity with its young people that it has in any phase of its work. We have singers, teachers, leaders, and young folks to do anything we need to have done for the Master if we only had them organized and trained for service. We have

enough of them to organize four senior B. Y. P. U's., and still have enough reserves to make up all deficiencies. We have enough good singers to have one of the best choirs in the city, and even in the state. We have enough young folks, and they are intelligent enough to have one of the best churches to be found anywhere. But why do we not have it? Is it not because we do not have the interest in the work that we should have? Nothing else can be in the way. How will this interest come about? By the parents of the children encouraging them to do their best work for the Master.

The third matter we wish to notice in closing this little book is the outlook for the town. This town is destined to grow into an enormous city of many thousands. Now, it is an accepted fact that a large percent of the population of the south are Baptists. With the increase in the population of the town, will not the membership of the church grow in proportion with the town? It most surely will. If our church will keep up with the growth of the town, it will soon double its membership, and this will mean that it will have more than a thousand members before very long. It now has nearly five hundred, and is hoping to close this year with five hundred ac-

tive members.

What does our church need most? What do you think that it needs most? Is it money? No, it is not money. Is it more organizations and better ones? No, we do not have enough organization, and what we have are not as good as they should be, but that is not what we need most. Is it a larger membership that we need most? Well, we could use many more members than we have, and we need every Baptist who lives within the bounds of our church, but this is not what we need most? But you say, "What is it then?" Well, I'll tell you, and when I do, will you remember it for all time to come? It is deeper consecration to God. How we fail on this point. We can never do the Lord's bidding until we completely dedicate all that we have to the Lord and His work. If we had the consecration that we should have, we could do anything we wished to. Our Sunday School annex would be a small undertaking, and anything else we undertook for the Lord would be as nothing, if we were consecrated to the Lord's work as we should be. Then let us for all the years to come, lay all that we are and all that we have upon the altar of God and let Him use it to His glory. Let us make church life so attractive that those who do not know Him may

desire to know him because of what he does for us. Let us live so close to Him that we will not feel that we are not at home in the Lord's house, but that we may feel so much so that we may look for the vacant places and do our best to fill them without being invited to do so. The choir will always be full if we do this, and the treasurer's bank account will always be large enough to enable him to pay all of his bills, and then have a nice balance in the bank.

CHAPTER XV.

THE CHURCHES ROUND ABOUT

Bethlehem, The Second Church, Macedonia Their Membership, Pastors, and Their Sunday Schools.

The First Baptist church at Kings Mountain received its first members from several churches, but the most of them came from Bethlehem Baptist church. Bethlehem is located about five miles out in the country in a very fine community.

Bethlehem became an arm of Antioch Baptist church in 1841. Several Baptists were living in the community of Bethlehem at that time (the community was called White Plains) being so far removed from any Baptist church decided that they would build a meeting house and asked the Baptist church at Antioch to make them an arm so that they could receive members and baptise them. Their request was granted and they began work for their Lord. Elder R. P. Logan began preaching for them, and held services for several months with great success. The Lord seemed to be well pleased with their efforts, and so the brethren decided that they would become a regularly organized church. To



BETHLEHEM BAPTIST CHURCH

carry out their plans, the following presbytery was called to assist in the organization of the church: Elder Drury Dobbins, Elder R. P. Logan, together with the deacons of the surrounding Baptist churches. After the presbytery was organized, the following members presented letters to become members of the new church; Elder R. P. Logan, Belinda Logan, James Alton, Elizabeth Alton Zechariah Earls, Preston Harmon, Elizabeth Harmon, Elijah Spurling, Susan Spurling, Nancy Collins, Nathan Earls, Mariah Lutz, Benjamin Watterson, Sarah Spurling, Elizabeth Spurling, John McArthur, William Camp, Mary Patterson, David H. Harmon, Mary Watterson, Louisa Earls, Sarah Earls, Jemmima Earls, Marths Jarrell, Talitha McArthur, and Fannie Camp. This meeting was held the 16th day of July, 1842.

Zechariah Earls, James Alton, and Preston Harmon were elected the first deacons.

The church records were kept by Elder R. P. Logan until B. Goforth joined. He was elected to fill the clerk's place, and thus became the first regular church clerk. Bethlehem Baptist church is located on the Dixon Gap road in Cleveland county about ten miles south east of Shelby. The Dixon Gap road leads from Shelby to York, S. C.,

five miles west of Kings Mountain, and about two miles from the point where the Airline rail road crosses the Dixon Gap road.

The land upon which the church was built was given to the church by Dr. Thomas Williams of Shelby.

Bethlehem Baptist church joined the Kings Mountain Baptist association in 1854. It must have been a member of the Broad River until this time.

Rev. W. N. Cook is the present pastor of Bethlehem church. He has been with them but a short time, but has made some wonderful strides in the work. The church is getting ready to build a new house of worship. They have a unique idea for raising the money with which to build it. They have set apart a number of acres of land to be used for this purpose. The land is in cotton. The cotton is to be sold and the proceeds to be applied to the building fund.

SECOND BAPTIST CHURCH

The Second Baptist church at Kings Mountain was organized June 13th., 1915. The presbytery was composed of Revs. John R. Miller, B. B. Hill, and W. V. Mcss. The following deacons served also; J. C. Baumgardner, C. T. Cornwell, Forest Floyd, G. D. Hambright, J. R. Roberts,

and D. F. Hord from Kings Mountain Baptist church, and T. A. Gladden from Crowder's Mountain Baptist church. John R. Miller was elected moderator and D. F. Hord secretary. The door of the church was opened and twenty seven came forward. They were as follows: R. L. Chaney, J. G. Riddle, Carl Presley, Cicero Peeler, L. C. England, Hugh Williams, Ira Bridges, J. T. Baumgardner, W. H. Baumgardner, W. H. Gantt, D. D. Lankford, G. W. Bridges, J. B. Bruce, C. F. Turner, R. P. Green, and Sisters R. L. Chaney, Mrs. J. H. Riddle, R. P. Green, Mrs. Mina Tate, Mrs. W. H. Gantt, Mrs. J. F. Baumgardner, Mrs. G. W. Bridges, Mrs. L. C. England, Mrs. Lula Putnam, Miss Docia Riddle, and Miss Ola Baumgardner. The church now has a membership of two hundred and fifty



SECOND BAPTIST CHURCH

eight. It has a very fine Sunday School and good B. Y. P. U's. Rev. W. N. Cook is the present pastor. He succeeded Dr. H. V. Tanner.

The following have served as pastor: Rev. John R. Miller, 1915; Rev. L. A. Bangle, 1915-1918; Rev. John Hicks, 1918; Rev. J. W. Davis served for sometime. After him came Dr. Tanner and the last and present pastor, Rev. W. N. Cook. The church seems to be in a good working condition at present. It is located in the northern part of the town near the Cora Mill.



SUNDAY SCHOOL OFFICERS AND TEACHERS

MACEDONIA BAPTIST CHURCH

Macedonia Baptist church was organized October 31st., 1920, Rev. J. J. Hicks seems to have taken the lead in the work. He was pastor at East Kings Mountain Baptist church at this time, and seems to have been preaching at the Park Yarn Mill occasionally. The First Baptist church and the Second church were both invited to take part in the organization of this church.

The following from East Kings Mountain Baptist church, now known as the Second church, were present; Rev. J. J. Hicks, H. B. King, J. C. King, J. A. Culbertson, R. L. Chaney, J. A. Hutchins, Mrs. H. B. King, Miss Bertha King, Miss Sadie King and Miss Martha King.

From the First Baptist church the following were present; Rev. J. O. Fulbright, Prof. F. C. Nye, C. T. Cornwell, R. C. Gold, J. R. Roberts, J. R. Reynolds, D. F. Hord, W. D. Weaver, G. D. Hambright, G. G. Page, H. W. Williams, W. F. Styers, W. H. Caldwell, Joe Lee Woodward, Marvin Ledford, W. A. Morris, E. B. Bridges, L. C. England, Wm. G. Parker, and Smiley Burnette. The following sisters were present; Mrs. F. C. Nye, Mrs. D. F. Hord, Mrs. R. C. Gold, Mrs. C. T. Cornwell, Mrs. W. A. Morris, Mrs. J. E. Lipford, Mrs. C. F. Stowe, Mrs. J. R. Roberts, Miss Margaret

Kendrick, Miss Sarah Roberts, and Miss Bessie Weaver.

Rev. J. O. Fulbright was elected moderator of the presbytery and Brother D. F. Hord, secretary.

The door of the church was opened and the following members presented themselves: R. A. Bookout, W. H. Moss, Charlie Bridges, G. B. Morris, J. H. Stafford, Theodore Moss, and S. C. Jollay, and the following sisters; Mrs. R. A. Bookout, Mrs. Novella Phillips, Mrs. W. H. Moss, Mrs. S. C. Jollay, Mrs. J. H. Stafford, and Miss Laney Moss.

Brethren W. H. Moss, R. A. Bookout, S. S. Jollay, and Theodore Moss were elected to serve as deacons. These brethren were duly ordained before the meeting adjourned.

Rev. J. J. Hicks was called to serve as pastor of the new church and he accepted. He served until September 1924. Rev. Clarence Wylie was then called and served one year. Brother Wesley Davis was called to succeed him. He served a part of a year. The church then called Rev. W. T. Doster of Shelby.

This church has some of the best workers in Kings Mountain in it, and it is doing a great work. The greatest draw back it has is the pastoral service it gets. It

has always had a good man for pastor, but it has never had a pastor to live here so that he could do the pastoral work the church needs. We hope that the Executive Committee of the Kings Mountain association may see their way clear to help this struggling church some so that it can call a pastor for full time, or for full half time at least and give the Lord's work a fair showing at the Margrace and the Park Yarn.

(Now, my story is over. The task has been great, but it has been a pleasant one. May this little story of service and sacrifice go forth through the years to come to comfort, cheer, and enliven those who must follow us. May the peace of God which passeth all understanding rest upon all those of whom this little book tells the story.

This little book lays no claim to perfection, but the author has done the very best he could with what he had to write from. The story is as complete as he could make it. He might have done better if he had not had a heavy pastorate to care for while he was writing it. You will find several grammatical mistakes in it. They have been hard to keep out. So many things enter into the make up of a book that it is almost impossible to keep all of the mis-

takes out, but we have done the best we could on it. Read its pages with all the sympathy that you can, admire the heroic faith of its actors, and you will not think of the few mistakes that have been left in it.

This last word—do not throw this little book around and allow it to get destroyed. It will be very valuable some day; so take care of it and hand it down to those who are to follow us.)



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